Alt- und Neu-Indische Studien

herausgegeben vom
Institut für Kultur und Geschichte Indiens und Tibets
an der Universität Hamburg

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Christoph Cüppers

THE IXTH CHAPTER OF THE SAMĀDHIRĀJASŪTRA

A Text-critical Contribution
to the Study of Mahāyāna Sūtras

Franz Steiner Verlag Stuttgart

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To my mother

and the

memory of my father

Preface

The present work is an English translation and revised version of my doctoral dissertation, and here entitled *The IXth Chapter of the Samādhirājasūtra: A Text-critical Contribution to the Study of Mahāyāna Sūtras*. The *Samādhirājasūtra* (in the following: *SR*) is a relatively late canonical Mahāyāna Buddhist text. I have chosen the IXth chapter for study due to its belonging to the so-called philosophical chapters, which elucidate the illusionistic character of all phenomena (dharma); and to the fact that parts of it circulated widely as quotations in later Madhyamaka texts and other Tibetan exegetical works.

This edition of the IXth chapter is based on a collection of twelve manuscripts from Nepal, to which is added, separately, the older version of a different redaction, as preserved in a Gilgit manuscript. The Sanskrit text is compared with the Tibetan, which in part, from Pāda IX, 28d to Pāda IX, 53, exists in two completely different translations, the canonical and a Tun Huang version. The Chinese translation by Narendrayaśas has also been taken into account, and its deviations from other versions marked in the English translation.

Appendix A contains an edition and translation of the IXth chapter of Mañjuśrīkīrti's commentary on the *SR*, called *Kīrtimālā*, which is preserved in Tibetan translation only. In Appendix B I have given a Sanskrit and Tibetan Pāda Index of all pādas, and in Appendix C a list of the Prākrit forms occurring in the chapter and the transliteration of the colophons of the Nepalese manuscripts.

What awaits now is the pleasure of thanking all my academic teachers and friends without whose willingly given help this work could not have been realised. First of all, I wish to express my deeply felt gratitude to Prof. Lambert Schmithausen, who in spite of many other commitments took ever diligent care of this work's progress, from inception to completion. Many of the guṇas mentioned in section IX B are applicable to him; his greatness of soul alongside his impressive scholarliness is exemplary.

In the same way my sincere thanks go to Prof. Srinivasa A. Srinivasan, who readily discussed text-critical problems with me, and to Prof. Albrecht Wezler, who provided me with copies of microfilms of the Nepalese MSS. from the National Archives in Kathmandu. All their support as well as their unflagging patience all the way up to the final draft is deeply appreciated.

Among the many close friends who helped me during different stages of the work, I would like to mention Dr. Felix Erb for sharing with me his deep knowledge of Madhyamaka literature and for pointing out many quotations of the *SR* in it. Later, while I was getting the draft ready for the press in Kathmandu, he as well as Burkhard Quessel, Dr. Leonard van der Kuijp and Dr. Jens-Uwe Hartmann provided me with material which was still lacking for the completion of the work. To Philip Pierce I owe the English translation from the German original along with assorted painstaking editorial labours. Dr. Paul Harrison was so kind as to read the draft carefully through and to provide me with many suggestions for improving it. To him, too, I owe a more precise understanding of the Chinese translation. Mr. Mahesh Raj Pant helped me to clear up some of the paleographical problems in the Nepaleses MSS. Minor suggestions and critical remarks were made by Prof. Siegfried Lienhard, Dr. Jens-Uwe Hartmann and Prof. Gernot Fussmann, for which kindness I here thank them. I must also thank Prof. Noritoshi Aramaki and Prof. Koitsu Yokoyama for pointing out articles in Japanese on the *SR* and helping me to read them, as well as Prof. Klaus Sagaster for

not hesitating to answer questions referring to the Mongolian translation of the *SR*.

I do not want to forget to thank my many Tibetan friends for their moral and practical support, in particular Mr. Tsondu Senghe and Mr. Tashi Y. Tashigangpa, who provided me with Tibetan reprints necessary for this work.

For all shortcomings and mistakes I am alone responsible, but it is to be hoped that all those mentioned above will find their expectations justified, and their labours rewarded, in the work as it now appears in print.

A final debt of gratitude is owed by me to the German people, who generously sponsored my studies over a period of five years within the framework of the Studienstiftung des deutschen Volkes.

Kathmandu, 29.11.1988

Table of Contents

Preface	VII
Table of Contents	IX
Bibliography and List of Abbreviations	X
The Materials Used for This Edition	XIII
The Relationship of the Nepalese MSS. to One Another and Their Connection to **C**	XVIII
Peculiarities in the Script of the Nepalese MSS	XIX
The Tibetan Manuscripts **G** and **H**	XXI
Observations Concerning Metre	XXII
Introductory Remarks on the Contents and Structure of the *SR*	XXIII
Principles of Reconstructing the Text	XXVI
Key to Abbreviations	

The IXth Chapter of the Samādhirājasūtra

Text	1
IX,A	1
IX,B	5
IX,C	15
Translation	84
Appendix A: Commentary	109
Introductory Remarks	110
Text	112
Translation	130
Appendix B: Pāda Index	149
Pāda Index Skt.	150
Pāda Index Tib.	156
Appendix C: A List of Middle Indic Forms and Colophons of the Nepalese Manuscripts	163
A List of Middle Indic Forms	164
Colophons of the Nepalese Manuscripts	165
Chinese text	169

BIBLIOGRAPHY AND LIST OF ABBREVIATIONS[1]

AAĀ	*Abhisamayālaṅkārālokā* (Haribhadra). Ed. by P.L. Vaidya, Darbhanga 1960. (BST no. 4: Aṣṭasāhasrikā Prajñāpāramitā, with Haribhadra's commentary called Āloka).
An	*Anguttaranikāya*
Aṣṭa	*Aṣṭasāhasrikāprajñāpāramitāsūtra.* Ed. by P.L. Vaidya, Darbhanga 1960.
BCAP	*Bodhicaryāvatāra-pañjikā* (Prajñākaramati). Ed. by P.L. Vaidya, Darbhanga 1960. (BST no. 12: Bodhicaryāvatāra of Śāntideva with the commentary Pañjikā of Prajñākaramati).
Bechert, H.	Bruchstücke buddhistischer Verssammlungen. Berlin 1961.
-----	Über die "Marburger Fragmente" des Saddharmapuṇḍarīka. Göttingen 1972.
Bernhard, F.	Gab es einen Lokativ auf *-esmiṃ* im buddhistischen Sanskrit?. NAWG, 4 (1964).
BGTD	*Bod-rgya-tshig-mdzod-chen-mo.* Beijing 1985.
BHSD	Buddhist Hybrid Sanskrit Dictionary. Ed. by F. Edgerton, New Haven 1953.
BHSG	Buddhist Hybrid Sanskrit Grammar. Ed. by F. Edgerton, New Haven 1953.
BSOAS	Bulletin of the School of Oriental and African Studies.
BST	Buddhist Sanskrit Texts.
Childers, R.C.	A Dictionary of the Pali Language. London 1875.
Chin.	Chinese text of the *SR.* Taishô, vol.15, no. 639 (640, 641).
Conze, E.	Materials for a Dictionary of Prajñāpāramitā Literature. Tokyo 1973.
-----	The Large Sutra on Perfect Wisdom. Berkeley 1975.
CPD	Critical Pāli Dictionary. Copenhagen.
Dayal, H.	The Bodhisattva Doctrine in Buddhist Sanskrit Literature. London 1932.
Dhp	*Dhammapada*
Div	*Divyāvadāna.* Ed. by P.L. Vaidya, BST no. 20, Darbhanga 1959.
DPPN	Dictionary of Pali Proper Names. 2 vols., ed. by G.P. Malalasekara, London 1937 - 1938.
brDa miṅ	*brDa daṅ miṅ tshig gsal ba* by dGe-bśes Chos-kyi-grags-pa. Reprint: Tokyo 1972 (1. edition: Lhasa 1949; Chinese edition: Beijing 1957).
Eimer, H.	Zur Beurteilung der Textqualität der Kanjurhandschrift aus dem Palast in Tog / Ladakh. IBS, pp. 121 - 136.
ERE	Encyclopaedia of Religion and Ethics. 12 vols., ed. by J. Hastings, Edinburgh 1908 -1921.
dGoṅs gter	*Thumi dgoṅs gter:* the complete Tibetan verb forms (*dus gsum re'u mig Thu mi'i dgoṅs gter*) by Mkhar-stod rdo-rje-dbaṅ-phyug. Delhi 1979.
Hahn, M.	On the Function and Origin of the Particle *dag.* Tibetan Studies. Zurich 1978, pp.137 - 147.
Harrison, P.	*Buddhānusmṛti* in the *Pratyutpanna-buddha-saṃmukhā-vasthita-samādhi-sūtra.* Journal of Indian Philosophy, 6 (1978), pp.35 - 57.
-----	The *Pratyutpanna-Buddha-Saṃmukhāvasthita-Samādhi-Sūtra.* Ph.D. dissertation, Australian National University, 1979.

[1] The abbreviations of the list of MSS. used for this edition are not repeated here.

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----- Die Bedeutung des Handschriftenfundes bei Gilgit. ZDMG, Supplement V (1983), pp.47 - 66.

----- Upāli's Verses in the Majjhimanikāya and the Madhyamāgama. IBS, pp.243 - 251.

Hirakawa Akira. The Rise of Mahāyāna Buddhism And Its Relationship to the Worship of Stupas. Memoirs of the Research Department of the Toyo Bunko, 22 (1963), pp. 57 - 106.

IBK Indogaku bukkyôgaku kenkyû

IBS Indological and Buddhist Studies (Volume in Honour of Professor J.W. de Jong on his Sixtieth Birthday). Ed. by L.A. Hercus et al., Canberra 1982.

IIJ Indo-Iranian Journal

Jäschke, H.A. A Tibetan-English Dictionary. Reprint: London 1972.

KP The *Kāçyapaparivarta.* Ed. by A. Staël-Holstein, Shanghai 1926.

Lamotte, E. La Concentration da la Marche Héroïque (*Śūraṃgamasamādhisūtra*). Brussels 1965.

----- L'Enseignement de Vimalakīrtinirdeśa (*Vimalakīrtinirdeśa*). Louvain 1962.

Lancaster, L. An Analysis of the Aṣṭasāhasrikāprajñāpāramitāsūtra from the Chinese Translations. Unpublished Ph.D. dissertation, University of Wisconsin, 1968.

LAS *Laṅkāvatārasūtra.* Ed. by P.L. Vaidya, BST no. 3, Darbhanga 1963.

Lüders, H. Beobachtungen über die Sprache des buddhistischen Urkanons. Abhandlungen der deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst, 1952, no. 10, Berlin 1954.

LV *Lalitavistara.* Ed. by P.L. Vaidya, BST no. 1, Darbhanga 1958.

MBT Minor Buddhist Texts, part I & II. Ed. by G. Tucci. Kyoto 1978.

MN *Majjhimanikāya* (Nālandā ed.).

May, J. Candrakīrti, *Prasannapadā Madhyamakavṛtti,* Paris 1959.

Mitra, R. The Sanskrit Buddhist Literature of Nepal. Calcutta 1882.

Mitsuhara, K. A Study of Hybrid Sanskrit in the Verses of Samādhirāja - Phonology and Sandhi. Ronshû, (1972), pp. 22 - 50.

MMK *Mūlamādhyamikakārikā*

Murakami, S.H. *Samādhirājasūtra no goi kenkyû,* Hachikohe Kôgyô Kôto Senmon Gakkô Kiyô, 2 (1966).

----- *Samādhirājasūtra kenkyû.* (A Study of the Samādhirājasūtra; parallel parts in Chaps. 1, 17 and 38-39.) Hachikohe Kôgyô Kôto Senmon Gakkô Kiyô, 1 (1966).

----- *Samādhirājasūtra no seiritsu ni tsuite.* IBK, 16,2 (1968).

----- *Praśāntaviniścayaprātihāryasūtra ni tsuite.* IBK, 18,2 (1970).

Mv *Mahāvastu.* 3 vols., ed. by E. Senart, Paris 1882-1897.

Mvy *Mahāvyutpatti.* 2 vols., ed. by Sakaki Ryôzaburô Kyoto. 1916-1925.

MW A Sanskrit-English Dictionary. Ed. by M. Monier-Williams, Oxford 1899.

NAWG Nachrichten der Akademie der Wissenschaften in Göttingen

NGMPP Nepal-German Manuscript Preservation Project

OLZ Orientalistische Literaturzeitung

Pischel, R. Grammatik der Prakrit-Sprachen. Straßburg 1900.

PraS *Pratyutpanna-buddha-saṃmukhāvasthita-samādhi-sūtra.* Ed.by P.M. Harrison, Tokyo 1978.

PTSD	Pali-English Dictionary. Ed. by T.W. Rhys Davids and William Stede, London 1921-25.
PV	*Pramāṇavārtika* (Dharmakīrti).
PVP	*Praśāntaviniścayaprātihāryasūtra.*
Rawlinson, A.	The Position of the Aṣṭasāhasrikā Prajñāpāramitā in the Development of Early Mahāyāna. In: Prajñāpāramitā and Related Systems, ed. by L. Lancaster, Berkeley Buddhist Studies Series (1977), pp. 3-34.
Régamey, C.	Randbemerkungen zur Sprache und Textüberlieferung des Kāraṇḍavyūha. ASIATICA (Festschrift for F. Weller), Leipzig, 1954, pp. 514-527.
Ruegg, D.S.	La théorie du Tathāgatagarbha et du gotra: Études sur la Sotériologie et la Gnoséologie du Bouddhisme. Paris 1969.
Sasaki G.H.	*Khanti, Kānti, Kṣānti.* IBK, 7, 1 (1958), pp. 359-354.
Schmithausen,L.	Die vier Konzentrationen der Aufmerksamkeit: Zur geschichtlichen Entwicklung einer spirituellen Praxis des Buddhismus. ZMR, 60, 4 (1976), pp. 241-266.
-----	Philologische Bemerkungen zum Ratnagotravibhāga. WZKSO XI, 1971, pp. 123-177.
-----	Textgeschichtliche Beobachtungen zum 1. Kapitel der Aṣṭasāhasrikā Prajñāpāramitā. In: Prajñāpāramitā and related systems, ed. by L. Lancaster, Berkeley Buddhist Studies Series (1977), pp.35-80.
-----	Die letzten Seiten der Śrāvakabhūmi. IBS, 1982, pp.457-489.
Schopen, G.	Edward Conze, The Large Sutra on Perfect Wisdom with the Division of the Abhisamayālaṅkāra. IIJ, 19 (1977), pp.135-152.
-----	Sukhāvatī as a Generalized Religious Goal in Sanskrit Mahāyāna Sūtra Literature. IIJ, 19 (1977), pp.177-210.
Sn	*Suttanipāta*
Śgs	*Śūraṃgamasamādhisūtra*
ŚrBh	*Śrāvakabhūmi*
Simonsson, N.	Indo-tibetische Studien. Uppsala 1957.
SP	*Saddharmapuṇḍarīkasūtra.* Ed. by P.L. Vaidya, Darbhanga 1960.
Srinivasan, S.A.	Vācaspatimiśras Tattvakaumudī: Ein Beitrag zur Textkritik bei kontaminierter Überlieferung. Hamburg 1967.
Thomas, F.W.	Brahmi Script in Central Asian Sanskrit Manuscripts. In: ASIATICA (Festschrift for F. Weller) Leipzig 1954, pp. 667-700.
Tib.	Tibetan Text of the *SR.*
Traité	Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (*Mahāprajñāpāramitāśāstra*). 5 vols., ed. by E. Lamotte, Louvain 1944, 1949, 1970, 1976, 1980.
TTP	Tibetan Tripitaka, Peking Edition. Tokyo 1962.
TSD	Tibetan-Sanskrit Dictionary. Ed. by Lokesh Chandra, New Delhi 1961.
Uv	*Udānavarga.* 2 vols., ed. by F. Bernhard, Göttingen 1965.
VKN	*Vimalakīrtinirdeśasūtra*
Weller, F.	Der Arme Heinrich in Indien. OLZ, 68, 9/10 (1973), pp. 437-448.
Yuyama, A.	A Grammar of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā.* Canberra 1973.
ZMR	Zeitschrift für Missionswissenschaft und Religionswissenschaft

The materials Used for This Edition

1. Primary sources

1.1. Sanskrit manuscripts

1.1.1. **C** = Gilgit Buddhist Manuscripts (facsimile edition), part 9. Edited by Raghu Vira and Lokesh Chandra. Śata-Piṭaka Series, vol. 10 (9). New Delhi: International Academy of Indian Culture, 1974.
SR = no. 46. Fols. 2461-2784. Chapter IX: fols. 2520,2 - 2530,1.

1.1.2. **E** = NGMPP Reel no. E 3/2; Running no. 7 Eb. 171 folios; 44.2 x 10 cm; paper. Script: Newari. 7 lines; fol. 1a has 6 lines. Fol. 1a vignette. No mention of place or date in colophon. Chapter IX: fols. 24b,2 - 28b,1.

1.1.3. **F** = NGMPP Reel no. E 643/2; Running no. E 14298. 228 folios; 35.5 x 8.6 cm; paper (damaged by worms). Script: Newari. 6 lines. Fol. 1a vignette. Kathmandu, 956 N.S. (1836 A.D.). Chapter IX: fols. 33a,2 - 38b,6.

1.1.4. **M** = NGMPP Reel no. B 93/5; C. no. 3-286; S. no. 142. 183 folios; 38 x 8 cm. Script: Newari. 8 lines. Mahabauddha, Patan, 787 N.S. (1667 A.D.) Chapter IX: fols. 29b,5 - 33a,2.

1.1.5. **N** = NGMPP Reel no. B 94/5; C. no. 5-77; S. no. 144. 185 folios; 47 x 13 cm. Script: Newari. 7 lines. Fol. 1a vignette. No colophon. Chapter IX: fols. 28a,3 - 33a,2.

1.1.6. **O** = NGMPP Reel no. B 94/6; C. no. 3-279; S. no. 138. 255 folios; 40.5 x 11.5 cm. Script: Newari. 7 lines, 2 string holes. Vakumbohal, Patan, 964 N.S. (1844 A.D.). Chapter IX: fols. 37b,7 - 44b,2.

1.1.7. **Q** = NGMPP Reel no. B 94/1; C. no. 3-611; S. no. 143. 209 folios; 44 x 12 cm. Script: Newari. 7 lines, 2 string holes. Hatakhā Deonam, 960 N.S. (1840 A.D.). Chapter IX: fols. 31a,5 - 36b,7.

1.1.8. **R** = NGMPP Reel no. B 94/4; C. no. 3-234; S. no. 139. 98 folios; 45 x 19.5 cm. Script: Devanāgarī. 13 lines. No place-name, 1014 N.S. (1894 A.D.). Chapter IX: fols. 14b,9 - 17a,10.

1.1.9. **S** = NGMPP Reel no. C 43/3; Running no. 399. 285 folios; 31.5 x 8.2 cm. Script: Newari. 6 lines, 1 string hole. No place-name or date. Chapter IX: fols. 39b,5 - 47a,5.

1.1.10. **W** = NGMPP Reel no. E 442/8; Running no. E 9260. 315 folios; 34.5 x 8.2 cm; paper. Script: Newari. 6 lines. Patan, 917 N.S. (1797 A.D.). Chapter IX: fols. 41b,1 - 49b,6.

1.1.11. **X** = NGMPP Reel no. E 664/1; Running no. E 14883. 195 folios; 41.2 x 10 cm; paper. Script: Newari. 6 lines. Kathmandu, 966 N.S. (1846 A.D.). Chapter IX: fols. 28a,5 - 33b,3, pagination in places incorrect.

1.1.12. **Y** = NGMPP Reel no. E 713/1; Running no. E 15762. 183 folios; 44 x 13.5 cm. Script: Newari. 8 lines. No place-name, 981 N.S. (1861 A.D.). Chapter IX: fols. 26b,3 - 31b,6.

1.1.13. **Z** = NGMPP Reel no. B 93/4; C. no. 946; S. no. 940. 236 folios; 35.5 x 8 cm. Script: Newari. 6 lines. Fol. 1a vignette. No colophon. Chapter IX: fols.33a,2 - 39b,1.

1.2. Text editions of the *SR*

1.2.1. **D** = *Gilgit Manuscripts*, vol. II, parts 1-3. Edited by Nalinaksha Dutt and Vidyavaridhi Shiv Nath Sharma. Delhi: Sri Satguru Publications, 1984. (1st edition Srinagar 1941-1954).

1.2.2. **Ma** = *Samādhirāja-sūtra.* Edited by Seiren Matsuname (松濤誠康). Taisho Daigaku Kenkyûkiyô, Memoirs of Taisho University, The Departments of Buddhism and Literature 大正大学研究紀要, 60 (March 1975), pp. 244-188 = *SR* chaps. 1-4; 61 (November 1975), pp. 796-761 = *SR* chaps. 5-7.

1.2.3. **Re** = *Three Chapters from the Samādhirājasūtra.* Edited by K. Régamey. The Warsaw Society of Sciences and Letters, Publications of the Oriental Commission no. 1, 1938. (Sanskrit text, Tibetan text and English translation of chapters VIII, XIX and XXII)

1.2.4. **V** = *Samādhirājasūtra.* Edited by P.L. Vaidya. BST No. 2. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1961.

1.2.5. **Sa** = *Samādhirājasūtra.* Edited by Sarat Chandra Das and Vidyābhūshan. Calcutta 1896.

1.3. Tibetan materials

1.3.1. Manuscripts

1.3.1.1. **G** = Pelliot Tibetain Nr. 620 (Inventaire des manuscrits tibétains de Touen-houang conservés à la Bibliothèque Nationale. Edited by M. Lalou. Paris, 1939.) Fragments du Samādhirājasūtra. 12 Fol. 10,5 x 49,2 cm; dont 11 pag. ka 6, 36-38, 46, 48 (2f. 48), 52, 69; kha 105; ga 5, 6; 71., règl., marges et cercle rouges. Incomplet et non terminé, mais à l'état de neuf.

1.3.1.2. **A** = Pelliot Tibetain Nr. 621 (Inventaire des manuscrits tibétains de Touen-houang conservés â la Bibliothèque Nationale. Edited by M. Lalou. Paris, 1939.) Fragments du Samādhirāja. 2 morceaux très abîmés provenant de feuillets très épais (13,5 x ?). Neuf lignes de cursive; traces de règl. et de marges jaunes.

1.3.1.3. **H** = No. 195 (Catalogue of Tibetan Manuscripts from Tun-Huang in the India Office Library. Edited by Louis de la Vallée Poussin.) *Tiṅ-ṅe-ḥdzin-gyi-rgyal-po* (*Samādhi-rāja*). Defective. Chapters V - XXXIX.

1.3.2. Canonical material

1.3.2.1. **B** = *Berliner Kanjur-Handschriften* (Berlin manuscripts of the Kanjur). Beckh Katalog, mdo 11 (no. 63, part 1) Da, fols. 1-205a. 8 lines; 3rd and 6th lines in red ink.

1.3.2.2. **D** = *Derge Kanjur.* Tibetan Buddhist Canon, Nyingmapa Edition, vol. 20, no. 127, Da 1a,1 - 170b,7 (pp. 319-403). CA 94607, USA: Dharma Publishing. Chapter IX: Da 24a,7 -28b,6 (pp. 330,2 - 332,3).

1.3.2.3. **L** = *Lhasa Kanjur* (photocopy at Hamburg University). mdo Ta, vol. 55, fols. 1a - 269b,4 (pp. 2,1 - 137,2). Chapter IX: fols. 39b,3 - 46b,3 (pp. 21,4 - 25,3).

1.3.2.4. **Li** = *'Jang sa-tham Kanjur* (Microfilm copy of the Lithang Kanjur at Berlin State Library). mdo sde Da, fols. 1b,1 - 179a,8. Chapter IX: fols. 26b,7 - 31b,5.

1.3.2.5. **P** = *The Tibetan Tripitaka.* Peking Edition, mdo Thu, fols. 1b,1 - 185a,8 (vol. 31, pp. 271-1-2 - 312-4-8; vol. 32, pp. 1-1-4 - 34-4-8). Tokyo: Suzuki Research Foundation, 1962. Chapter IX: fols. 26a,7 - 31a,4 (pp. 282-4-7 - 284-4-4).

1.3.2.6. **T** = *Tog-Palace Kanjur.* mdo sde Ja, fols. 289,7 - 809,1 (Ja 145a,7 - 405a,1). Leh: Smanrtsis Shesrig Dpemzod, 1975. Chapter IX: fols. 363,5 - 378,3 (Ja 182a,5 - 189b,3).

1.3.3. Commentary

1.3.3.1. **Kd** = *Derge Tanjur.* Tibetan Buddhist Canon, Nyingmapa Edition, mdo 'grel, ñi, vol. 75, fols. 321-646 (pp. 83-164 = ñi 1a,1 - 163b,4). CA 94607 USA: Dharma Publishing. Chapter IX: fols. 403,1 - 417,1 (fols. 42b,1 - 49b,1). Due to its better legibility a special mirror-like edition was used: *Tiṅ ṅe 'dzin rgyal po'i 'grel.* New Delhi: Delhi Karmapae Chodhey (Chapter IX: pp. 84 -97).

1.3.3.2. **Kc** = *Cone Tanjur* (microfilm at Hamburg University). mdo 'grel, vol. 38 (mdo sde, ñi, fols. 1 -167b,7). Chapter IX: fols. 44b,1 - 51b,3.

1.3.3.3. **Kn** = *Narthang Tanjur der Staatsbibliothek Berlin* (Narthang Tanjur of the Berlin State Library). mdo ñi, vol. 38, fols. 1 - 185a. Chapter IX: fols. 48a,5 - 56b,6.

1.3.3.4. **Kp** = *Peking Tanjur.* TTP vol. 105, no. 5511, ñi, fols. 1 - 189a,6 (pp. 197-1-1 ff.). Chapter IX: fols. 50a,8 - 58b,8 (pp. 218-2-8 - 221-4-8).

1.4. Mongolian material

1.4.1. **Mo** = *Mongolian Kanjur* (facsimile edition), vol. 71. Edited by Lokesh Chandra. Śata-Piṭaka Series, vol. 171, pp. 2-446. New Delhi: International Academy of Indian Culture, 1978.

2. Testimonia

2.1. Sanskrit texts citing the *SR*

2.1.1. **Pp** = *Mūlamadhyamakakārikās de Nāgārjuna.* Edited by Louis de la Vallée Poussin. Bibliotheca Buddhica IV. Osnabrück: 1970 (reprint of the 1903-1913 edition). **Pp1** = first citation, **Pp2** = second citation.

2.1.2. **Vp** = *Madhyamakaśāstra of Nāgārjuna, with the Commentary Prasannapadā by Candrakīrti.* Edited by P.L. Vaidya. BST no. 10. Darbhanga: Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1960. **Vp1** = first citation, **Vp2** = second citation.

2.1.3. **Jp** = J.W. De Jong; "Textcritical Notes on the Prasannapadā," *Indo-Iranian Journal,* XX (1978), pp. 25-59, 217-252. **Jp1** = first citation, **Jp2** = second citation.

2.1.4. **Vs** = *Śikṣāsamuccaya of Śāntideva.* Edited by P.L. Vaidya. BST No. 11. Darbhanga: Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1961.

2.1.5. **Śb** = *Śikṣāsamuccaya: A Compendium of Buddhist Teaching Compiled by Śāntideva.* Edited by Cecil Bendall. Indo-Iranian Reprints I. 1957.

2.1.6. **Bh1** = *First Bhāvanākrama of Kamalaśīla.* Edited by Giuseppe Tucci. Minor Buddhist Texts, part II, Serie Orientale Roma IX, 2. Rome: Is.M.E.O., 1958. (Sanskrit and Tibetan texts with introduction and English summary)

2.1.7. **Bh3** = *Third Bhāvanākrama.* Edited by Giuseppe Tucci. Minor Buddhist Texts, part III, Serie Orientale Roma XLIII. Rome: Is.M.E.O., 1971.

2.1.8. **Pa** = *Bodhicaryāvatāra of Śāntideva, with the Commentary 'Pañjikā' of Prajñākaramati.* Edited by P.L. Vaidya. BST no. 12. Darbhanga: Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1960.

2.1.9. **Gr** = Günter Grönbold, *Ṣaḍ-Aṅga-Yoga.* Ph.D. dissertation, University of Munich, 1969.

2.2. Texts in Tibetan citing the *SR*

2.2.1. **Mā** = *Madhyamakāvatāra par Candrakīrti.* Edited by Louis de la Vallée Poussin. Bibliotheca Buddhica IX. St. Petersburg 1912.

2.2.2. **Ca** = *Catuḥśataka-ṭīkā* of Candrakīrti. Derge Tibetan Tripiṭaka, University of Tokyo, no. 3865, fols. Ya 30b,6 - 239a,7. Cites IX, 17,16,12; XXXVII, 30; IX, 20, 21, 3, 11.

2.2.3. **Yc** = *Bstan sñiṅ yig cha* of Ṅo rje ras pa (Źe sdaṅ rdo rje). Edited by D. Tsondu Senghe. Bir, H.P. 1974. Cites IX, 1,3,5,12,13,15,16,20,17,11 (pp. 587-588).

2.2.4. **Zd** = *Theg pa chen po'i man ṅag gi bstan bcos yid bźin rin po che'i mdzod kyi 'grel pa padma dkar po ldeb.* Edited by Sherab Gyaltsen and Khentse Labrang. MDZOD BDUN, vol. I., Gangtok 1983. Cites IX, 8,1 (pp. 98, 99).

2.2.5. **Dg** = *Dgoṅs gcig yig cha: Detailed Presentations of 'Bri-guṅ 'Jig-rten-mgon-po's Dgoṅs gcig Precepts of Mahāyāna Buddhist Philosophy by Dbon-po śes-rab-'byuṅ-gnas.* Edited by D. Tsondu Senghe. Bir, H.P. 1975. Cites IX, 23 (vol. 1, p. 406).

2.2.6. **Rp** = *Madhyamakaratnapradīpa.* TTP, vol. 95, no. 5254, mdo 'grel, Tsha, fols. 326a,6 - 365a,8 (pp. 262-4-6 ff). Cites IX, 23 and IX, 47 (Tsha, fol. 329b,7 = pp. 264-1-7,8).

2.2.7. **Kr** = *Rim gyis 'jug pa'i sgom don (Kramapraveśika-bhāvanā-pada)* of Vimalamitra. TTP, vol. 102, no. 5334, fols. 397b,6 - 419a,8 (pp. 71-2-6 ff.). Cites IX, 37 (fol. 398b,1) and IX 36,37 (fols. 398b,8 - 399a,2).

2.2.8. **Bh2** = *Second Bhāvanākrama.* Edited by Kiyotaka Goshima. No place-name, 1983. Cites IX, 36,37 (p. 15).

2.2.9. **Ta** = *Tattvasārasaṃgraha* of Dharmendra. TTP vol. 81, no. 4534, fols. 87a,6 - 110b,8 (pp. 143-1-6 f.). Cites IX, 22 (fol. 89b,6) and IX, 17 (fol. 89b,7).

2.2.10. **Yu** = *Yuktiṣaṣṭikāvṛtti* of Candrakīrti. TTP vol. 98, no. 5265, fols. 1 - 33b,3 (pp. 169-1-1 ff.). Cites IX, 23,24 (fol. 6a,5).

2.2.11. **Mk** = *Madhyamakālaṃkāra of Śāntirakṣita with his own Commentary or Vṛtti and with the Subcommentary or Pañjikā of Kamalaśīla.* Edited by Masamichi Ichigô. Kyoto: 1985. Cites IX, 22a (p. 250) and IX, 47 (p. 322).

2.2.12. **Oz** = *Ṅes don phyag rgya chen po'i sgom rim gsal bar byed pa'i legs bśad zla ba'i 'od zer* by Dvags po bkra śis rnam rgyal. Darjeeling: Kargyud Sungrab Nyamso Khang, 1984. Cites IX, 11, 16, 36 and 37.

The Relationship of the Nepalese MSS. to One Another and Their Connection to C

The Gilgit manuscript[1] (C) is the oldest preserved manuscript of the *SR*, and to judge by paleographical criteria it goes back to the 6th century A.D. The script of this MS. was categorised by F. W. Thomas as being among the Gupta scripts and called by him "calligraphic ornate script." L. Sander lists the script as "Gilgit/Bamiyan Typ I" in her tables.

This MS. presents an earlier redaction of the *SR* than the Nepalese MSS. and contains a series of deviations from them. Missing from C, for example, are the prose sections, such as IX,A, and individual gāthās, such as IX,11 or IX,18. Further deviations, insofar as they concern Chapter IX, are the following:

In the list of the *śrāvakaguṇas* of section IX,B C reads *(pa)rṇadaśa* and *niṣparidāha* after *āvrī(ḍhaśalya?),* neither of which occurs in the Nepalese tradition. In all likelihood, *nirargala ity ucyate* was also present in the cut-off half of approximately 18 akṣaras before *(pa)rṇadaśa.*

Further unique features of the Gilgit manuscript are, for instance, *paśyati* (IX,4b) in contrast to the Nepalese tradition *dṛśyate, prakurvaṃti* (IX,7b) to *pravartanti, alaṃkṛtaṃ mukhaṃ* (IX,9b) to *mukhaṃ alaṃkṛtaṃ, kṣapetva* (IX,35c) to *kṣayetva* and *vyādhī* (IX,39d) to *vyādhyā.*

Exceptionally, gāthā IX,45 in C consists of 6 pādas instead of 4, but pāda d, which is missing in the Nepalese tradition, is not preserved in its entirety.

Of the Nepalese manuscripts, **W**, **X**, **Y** and **Z** form one group, as shown by their common deviations from the other manuscripts. For example, they leave *ākāśu bhotī* out in IX,1b and read *°loke* in place of *°lokaḥ,* have *uhyate* in IX,5b contrasting with forms of the root *grah,* and *tailaprāte* in IX,9a as against *tailapatre* etc. In **Y** there are occasionally corrections, most likely *secunda manu:* (IX,B) *daka°* emended to *udaka°,* (IX,33c) *mantā°* emended to *mattā°,* (IX,50a) *bālaiṣv* emended to *bāleṣv* etc.

In view of the small number of deviations from one another-- for all practical purposes merely orthographical errors which one manuscript fails to share with any of the others-- one may justifiably assume that manuscripts **W**, **X**, **Y** and **Z** are based on a common source. Dutt's manuscript B (in my critical apparatus = **Db**) belongs to this group, and in a closer relationship, in my opinion, than is apparent from Dutt's critical apparatus.

A second group is formed by the two manuscripts **R** and **S**. **R** is the only manuscript I came across whose script was Devanāgarī, but it is obvious that it goes back to a Nevarī source, as the Nevarī ligature *bhra,* which is very similar to the ligature *tra,* was mistaken for the latter on sundry occasions: (IX,3a,b) *atra(ṃ)* for *abhra(ṃ)* and (IX,8b) *tramaṃtu* for *bhramaṃtu.* Again, the Nevarī akṣara *ḍa* is similar to the Nevarī ligature *tra,* and thus **R** falsely reads *jatrāḥ* for *jaḍāḥ* in IX,24b.

Their points in common with respect to the other manuscripts, not always noted in the critical apparatus, are by way of example: (IX,31a) *śatyeṣu* in contrast to all other manuscripts with *satyeṣu,* (IX,28a) *eva* (**R**), *eve* (**S**) as against *eṣa,* (IX,35a) *maṃtau* (**R**), *mantau* (**S**) against *matto,* (IX,36c) *kiyaṣu* against *kileśu,* (IX,38c) *prabhadanti* against *prabhavanti,* (IX,43a) a reading in **R** and **S** with a hiatus-breaking consonant-- *naro-m-āturu* as against *naro ātu°* etc.

In gāthā IX,20 **R** inexplicably omits pādas c and d, so that **S** cannot have had manuscript **R** as its source.

R and **S** have a close connection to the group **WXYZ**. Thus, for example, they read the last attribute of the list in IX,B not *puruṣaratna,* in common with **EFMNOQ**, but

[1] For a description of the Gilgit manuscript see G. Schopen, Sukhāvatī as a Generalized Religious Goal, Appendix II, pp. 207f.

anupalambha (**R**) and *abhayalambha* (**S**), forms tending in the direction of the reading of **WXYZ**, namely *anupalipta.* In IX,9b **WXYZ** exhibit the reading *sā...bālā,* probably originating with **C**, but **R** reads *se...bālā* and **S** reads *sa...bālā* in contrast to the other manuscripts with *sa...bālaḥ.* In IX,9d, on the other hand, **WXYZ** and **RS** read in common the feminine forms *pradhāvitā...gaveṣamānāḥ* as against the versions with masculine forms in the other manuscripts. Here a process in the text's history becomes apparent: **R** and **S**, with the readings *se* and *sa* in place of *sā,* made the shift from feminine to masculine forms in the demonstrative pronoun but left the associated nouns in the feminine.

R and **S** also contain, however, primary elements as against **WXYZ**: e.g. in IX,14b they read the metrically correct *pratiśrukā* as against the orthographically Sanskritised form *pratiśrutkā* of all other manuscripts.

The third group consists of the remaining manuscripts, **E**, **F**, **M**, **N**, **O** and **Q**, which are divided up into subgroups. One of these is composed of the two manuscripts **N** and **O**, whose common features include, among other things, flagrant errors in spelling. In IX,61b they mistakenly repeat pāda IX,60b instead of copying pāda IX,61b, and in pāda IX,31d they omit *amanyanā.*

The second subgroup consists of manuscripts **E**, **M** and **Q**, which do not always, however, share their common features all three together. Thus, in IX,9d, **E** and **Q** read *kāme* as against the reading *kāma* of all other manuscripts, or **M** and **Q** read *sarvakāmān* in IX,15d in place of *sarvadharmān.* **EMQ** read in IX,6c *burbbudā* instead of *budbudā;* in IX,41b **E** and **M** read *saṃkṣa* and **Q** *sakṣa* in place of *maṃku.* In pāda IX,43b **E** and **M** read *verṣehi* and **Q** *veṣehi* in place of *varṣehi.*

The group of manuscripts **WXYZ** has in sundry places retained the older readings corresponding to the Gilgit manuscript. Mention has already been made above of the common reading of feminine forms in place of masculine ones in IX,9c. Likewise, in IX,7a **WXYZ** read *lekhadarśanā* with **C** as against *°darśanāt* of the other manuscripts; in IX,15a **C** and **WXYZ** read *supinānti* as against *supinānta.* In IX,6a **C**, **WXYZ** and **RS** read *sthūlabinduke* as against *°bindukaṃ. Ūtīrṇaparikha,* following *utkṣiptaparikha* in the guṇa list, is found only in **WXYZ** and **C**.

These remarks should suffice to make clear the grouping of the manuscripts with respect to one another; this is sketched out in the following diagram:

C **WXYZ** **RS** **EMQ-F-NO**

The contaminated tradition will be unraveled with greater certainty only when further chapters of the *SR* have been examined. In general, however, one may say that the process of contaminated transmission must have ended in the case of this sūtra much earlier than, for example, the transmission of a śāstra text such as the *Tattvakaumudī.* In none of the Nepalese MSS. are found marginalia with corrections or variants, and only in some places (such as Y IX,A line 5) was anything crossed out in the text (*secunda manu?*). This fact invites the assumption that, in Nepal at least, Buddhist sūtra texts were copied in order to acquire religious merit and not to make a contribution to "philosophical" discussion. Such a copy showed greater attention to aesthetical considerations than exegetical ones.

Peculiarities in the Script of the Nepalese MSS.

The Nepalese manuscripts contain an assortment of peculiarities in script which, when shared by other manuscripts at the pertinent places in the text, may be important in determining genetic groups, but which for a text edition are, in the end, of secondary importance. Since, as was shown above, there are enough other criteria for reconstructing the genealogy of the manuscripts-- such as common lacunae, addenda and

variations in content --, I have dispensed with entering obvious orthographic errors, differences in the treatment of sandhi in prose portions of the text, haplographs, dittographs and the like into the critical apparatus in order not to overburden it unnecessarily. In the gāthās, however, it goes without saying that all orthographic variants having an influence on the metre have been taken note of.

One group of incongruities derives from similar akṣaras in the Nepalese script having been confused with one another: *ma* and *sa* were often read wrongly, especially in ligatures, as were *pa* and *ya, tta* and *nta, ṇa* and *śa,*[1] *ṣya* and *yya, tya* and *sā, ga* and *śa, ra* and *ca* etc.[2]

I have not normalised *-tva* in *satva,* the usual orthography in these manuscripts. *va,* which is used for both *va* and *ba,* was transcribed as *v-* or *b-* according to the meaning of the word. Apart from these, the following deviations were not incorporated into the critical apparatus:

a) Obvious orthographic errors and unintentional elisions of individual akṣaras: (IX,A) F *purar* for *punar;* (IX,A) W *tarhi [ ]māra* for *tarhi kumāra;* (IX,53b) NOQ *vi[ ]ku* for *vipāku;* (IX,B) E *°śrutkopanāḥ* for *°śrutkopamāḥ;* (IX,B) Q *°dhamāḥ* for *°dharmāḥ;* (IX,4d) S *[ ]tha* for *jānatha* and so on.

b) Anusvāra for the homorganic nasal: (IX,A) WXYZ *bhagavāṃ* for *bhagavān;* (IX,B) R *caṃdra°* for *candra;* (IX,A) FR *āmaṃtrayate* for *āmantr°;* (IX,A) NORS *°vipaṃcitaḥ* for *vipañci°* and so on.

c) Homorganic nasal in place of anusvāra: (IX,B) S *kṣiprañ cā°* for *kṣipraṃ cā°;* (IX,17b) FS *jātañ ca* for *jātaṃ ca* and so on.

d) Anusvāra in addition to the nasal: (IX,A) R *saṃmyak°* for *samyak°;* (IX,A) S *tathāgatānāṃm* for *°nām;* (IX,B) E *°kṣāṃnti°* for *°kṣānti°* and so on.

e) Loss of anusvāra within or at the end of a word when the meaning of the word and the syntactic relations are uniformly clear: (IX,A gāthā, pāda c) W *°varṇita* for *°varṇitaṃ;* (IX,B) R *ākākṣatā* for *ākāṃkṣatā;* (IX,B) R *abhisabodhu°* for *abhisaṃbodhu°.*

f) Anusvāra as graphical means of representing a possible pronunciation: (IX,A) W *tvaṃyāyaṃ* for *tvayāyaṃ;* (IX,B) R *brāṃhmaṇa* for *brāhmaṇa* and the like.

g) Deviant usage of the single or double daṇḍa as a punctuation mark:[3] (IX,A) MR *sma /* against EFNOQSWXYZ *sma //;* (IX,A vers) *bhavārṇavāt /* against EFMNORSW *°vāt //;* (IX,1d) MOQY *sarvadharmān /* against EFNRSWXZ *°mān //* and the like.

h) Visarga as punctuation mark in addition to the daṇḍa: (IX,24b) E *caḥ /* for *ca /* and so on.

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[1] This may explain the form *sarvaratāvaṇiparamayāramiprāptaḥ* (for *sarvaceto-vaśiparamapāramiprāptaḥ*) that De Jong came across (see *Textcritical Notes on the Prasannapadā,* p. 43,10).

[2] Cf. also C. Régamey, Randbemerkungen zur Sprache und Textüberlieferung des Kāraṇḍavyūha, pp. 514 ff.

[3] Daṇḍas which were placed for aesthetic reasons under the beginning line of the chapter or in front of or behind string holes have not been taken note of.

i) Gemination of consonants following -r-: frequently *sarvva* in place of *sarva,* and likewise *dharmma* in place of *dharma;* (IX,52d) WYZ *sarpir yyatha* in place of *sarpir yatha* and other cases.

j) Excrescent -r- before double consonants: (IX,13b) Q *bhaṇeryya* for *bhaṇeyya;* (IX,36b) Q *vibhāvairyya* for *vibhāvaiyya;* (IX,24a) W *yarmmād* in place of *yasmād* (misreading of the ligature *sma* as *mma*) and so on.

k) Gemination of akṣaras without rhyme or reason: (IX,B) W *māyopammāḥ* in place of *māyopamāḥ;* (IX,44d) S *idaṃ nnise*° in place of *idaṃ nise*° etc.

l) Misreading of individual akṣaras or ligatures: (IX,B) Q *māyopasāḥ* in place of *māyopamāḥ;* (IX,B) Z *manimān* in place of *mati*°; (IX,32d) N *ta alakaṃ* in place of *tanmūlakaṃ* (the ligature *nmū* differs only minimally from the akṣara *a*); (IX,41c) Q *klega* in place of *kleśa* and so on.

m) Distinction between *u* and *ū* not always clear: (IX,B) EFNOSWXYZ *dhutaguṇa*° or *dhūtaguṇa*°?; (IX,10c) WXZ *muḍho* ?; (IX,42a) QRSXY *bahu/bahū* ? and the like.

n) Dropping of visarga, but only when the syntactic relation is uniformly clear: (IX,A) WXYZ *sarvatathāgatā sarvaśrā*° in place of *sarvatathāgatāḥ sarvaśrā*°; (IX,B) Q *māyopamā sarva*° in place of *māyopamāḥ sarva*° and so on.

o) Irregularities in sandhi occurring sporadically in prose: (IX,A) R *dhārayitavyaḥ vācayi*° in place of °*tavyo vācayi*°; (IX,B) EY *mahāsatvaḥ gambhīra*° for °*satvo gambhīra*° and so on.

p) Aberratio oculi: (IX,13c) Z *pratiśruyati* in place of *pratiśrukā śruyati;* (IX,28c) WXYZ *nirudhyate* of verse 28d in place of *na śāmyati* and the like.

q) Unjustified additions of akṣaras: (IX,26c) R *kalpayanāvatāṃ* for *kalpanāvatāṃ.*

r) Interchange of sibilants for one another: (IX,A verse, pāda c) RS *śūtraṃ* in place of *sūtraṃ;* (IX,B) WXYZ °*pasyati* for °*paśyati;* (IX,26d) WXYZ *sāmyati* in place of *śāmyati;* (IX,38d) RS *śa* in place of *sa;* (IX,41c) RSWXYZ *vasan* for *vaśaṃ* and so on.

The Tibetan Manuscripts G and H

The Tibetan manuscript G (Tun Huang MS. Pelliot 620) is preserved only fragmentarily. The first leaf begins with folio Ka 6a, and the last leaf is fol. Ga 56b; over 85% of the folios in between are missing. The part containing Chapter IX begins with fol. Ka 36a (= IX,28d). The number of lines per folio fluctuates between six and seven.

This manuscript, in its translation up to pāda IX,53b, deviates considerably from the canonical version and for this reason is listed separately in this text edition as far as IX,53. From IX,53c on it is identical to the other versions in its translation---the break being also reflected in the handwriting ---and is therefore there incorporated into the collation.

As long as G continues on a path of its own, the forms typical for the Tun Huang manuscripts are retained, such as *myed, myi, pa', na', ne* for *ni,* and *da drag.* The reversed vowel sign of *gi gu* shows up here quite seldom. Occasionally the subscribed *ya* is lacking, e.g. *kis* for *kyis* (IX,42d, 47a, 58c etc.).

The terminative often appears pleonastically as an addition to the particle: IX,30a: *byas nas su;* IX,30d: *śes pas su ni;* IX,38b: *srog phyir ru ne;* IX,40d: *myi rgod kyis su* and so on.

Chapter IX in manuscript H (Tun Huang MSS. Tib J 195)[1] begins with folio Ka 26b,2 and ends with folio Ka 31b,5. Folios Ka 27, 29 and 30 are missing. Approximately two-thirds of folio Ka 28 has broken off on the right side.

The translation conforms to the canonical version. All forms deviating from "normal" orthography have been incorporated into the apparatus, except for the quite frequent reversed vowel sign of *gi gu* and the subscribed *ya* in the case of *med* and *mi* (i.e. *myed* and *myi*).

Observations Concerning Metre

The verses of the ninth chapter are composed throughout, as is typical for Buddhist poetry of the Middle Indian period, in a mixture of triṣṭubh and jagatī pādas according to the scheme:

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                      | - -
v
- - v - - v v - v
                      | - v -
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The regularity of metre is assured by the possibility of resolving a long syllable into two short ones or by reading Middle Indian forms even though the graphical form is Sanskrit.

Indravajra metre with resolution in the first syllable occurs in pādas 1a, C 45b, 51a,d, 57d, 61c and 64b.

Pāda 41b has the fourth syllable resolved, pāda 22b the fifth, and pādas 16c and 17b the eleventh.

Indravaṃśā metre with resolved first syllable is found in pādas 4b, 22d, C 49d, 59d and 63a.

Pādas 15b and C 4b both have a resolved first syllable, but their last syllables allow of two possibilities: either they are indravajra pādas with resolved first and last syllables, or indravaṃśā pādas with resolution of the first syllable and a short final syllable.

In the following pādas I read Middle Indian forms:

2b read: āpakhandhaḥ
42a read: bhāṣati khandha°
13c and 14b RS read: pratiśrukā (cf. BHSD s.v.)

[1] For a description of this manuscript cf. Louis de la Vallée Poussin, Catalogue of the Tibetan Manuscripts from Tun-Huang in the India Office Library (Oxford 1962).

23a read: ghāṇam
33c,d read: dukhaṃ as in C 33d
43c read: dukhena as in C
34b read: sutena
34c read: bāhusutena
35b read: bāhusu°
53c read: asadda°
34c read: tāyitum
37a, 39c, 46a, 48c, 51b, 53a, 54d, 63c read: (-)pa° for (-)pra°
49b read: sabhāva°
50b read: sabhāva°
54b read: śilpathāneṣu
64d read: pṛśanti (cf. BHSG p.237, verb root *spṛś*)
66d read: khānti /kānti (cf. Chin.)

In pādas 20a and 24b the seventh syllable is long rather than short. *Madhyā*° (20a) would result in a long syllable even with the Middle Indian reading *majjha*°, and if one posits *madhiā*°, i.e. with a *svarabhakti* vowel, then there is one syllable too many.

The irregularities of several pādas in C are due to corruptions in the text. For C 36b: *na co vibhāveyya sa ātmasaṃjñāṇaṃ,* however, one should probably read, according to the Nepalese tradition, *ātmasaṃjñām.*

C 52a: *bālāna bālā balebhi samaṃ sameti* should, in correspondence with the other readings, be conjectured as being: *bālā hi bālebhi sa*°.

In C 56b, instead of *cittasya vyavasthāṃ, cittavyavas*° should be read in conformity to the Nepalese tradition. There are also corruptions in pāda 66d of the texts CEFMNOQRS: *lapsyanti ariyān nirāmiṣāṃ* should be read, according to the MSS. WXYZ , as *lapsyanti kṣānti ariyān nir*°. That *kṣānti* in 66d is original to the text, even though missing in C, is supported by the parallel, probably older, in *PraS* [13k] pāda 21d.

Introductory Remarks
on the Contents and Structure of the *SR*

Apart from additions and changes which the *SR* underwent in the course of its history, the sūtra exhibits a certain coherence and controlled composition.

The *SR* begins with a long opening chapter (*nidāna*), in which the reader or listener is told that the Buddha was in Rājagṛha on Vulture Peak (*gṛdhrakūṭa*), surrounded by a large community of monks numbering the round figures of one hundred thousand *niyutas* of bhikṣus and eighty *niyutas* of Bodhisattvas. A list then follows enumerating their qualities, together with another list naming a number of the Bodhisattvas present. Among this retinue is the prince Candraprabha,[1] who is the Blessed One's main

[1] The prince Candraprabha is also the main speaking partner of or person addressed by the Buddha in the *Raśmisamantamuktanirdeśasūtra* (TTP vol. 22, no. 760,11), which is related to the *SR* in a manner that still needs to be more exactly determined. Both sūtras describe, in varying length and detail, how the Blessed One, in answer to an invitation from Candraprabha, goes forth to the city of Rājagṛha to be entertained by Candraprabha in the latter's festively decorated house. (The Tun Huang MS. IOL MSS.

speaking partner in this sūtra.

Candraprabha, after the normal offerings of respect, addresses several questions to the Blessed One, namely how one must conduct oneself in order to attain the inconceivable, highest and incomparable knowledge, which ones the dharmas are which bring one closer to the Buddha vehicle, how one keeps from renouncing morality and neglecting meditation, how one remains in solitariness and advances in wisdom, and how one renounces faults in body, speech and mind.

The Buddha's answer is that the Bodhisattva possessed of **one** dharma attains all of these qualities and soon reaches the highest enlightenment of all *(ekadharmeṇa samanvāgato bodhisatvo mahāsatva etān guṇān pratilabhate kṣipraṃ cānuttarāṃ samyaksaṃbodhim abhisaṃbudhyate).*

This one dharma is manifesting the same mental attitude towards all beings, being favourably inclined towards them and being neither prejudiced nor unsteady of thought towards them *(sarvasatveṣu samacitto bhavati hitacitto 'pratihatacitto 'viṣamacittaḥ).* A Bodhisattva possessed of this mental attitude attains samādhi, which develops [in the mind of the Bodhisattva realising it] the being of all dharmas as sameness *(sarvadharmasvabhāvasamatāvipañcitaṃ nāma samādhiṃ pratilabhate).*[1]

There then follows, up to the end of the first chapter, a list with more than 300 samādhiguṇas, beginning with 'control of the body' *(kāyasaṃvara),* 'control of speech'*(vāksaṃvara)* and 'control of thought' *(manaḥsaṃvara).*

In gāthās 56 - 129 of Chapter XVII a number of these samādhiguṇas are once again enumerated, and in Chapter XXXIX all guṇas are briefly explained, except for the first three (*kāya-*, *vāk-* and *manaḥsaṃvara*), which are explained in detail in Chapter XXXVIII, the *kāyavāṅmanaḥsaṃvaraparivartaḥ.*

Portions of this guṇa list also appear in other Mahāyāna sūtras, the primary one deserving mention being the *Praśāntaviniścayaprātihāryasamādhisūtra (PVP)* (TTP vol. 32, no. 797), which in a samādhiguṇa list of approxi-mately 350 guṇas has 210 guṇas common with the *SR,* though sectionally in a different sequence.[2]

This samādhiguṇa list sets a frame around the whole sūtra and is again incorporated into about the middle of the work (in Chapter XVII). In the chapters in between are found, alternatingly, historical material, such as the description in Chapter X of the Buddha's reception by Candraprabha in the latter's house in the city of Rājagṛha; didactic material, to which may be assigned all utterances concerning the proper mode of conduct and the proper way of looking at the world and its phenomena; and, finally,

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Tib. J 197 contains a fragment of the Tib. translation of the *Raśmisamantamuktanirdeśasūtra.*) See also Appendix 1, no. 36, p. 339 in Vaidya's edition of the *SR* where the expression *sarvadharmasvabhāvasamatāvipañcitaḥ* ***raśmijālasamādhiḥ*** occurs.

[1] Cf.also Chapter XI.

[2] See the articles of Shinkan H. Murakami:
a) A Study of the Samādhirājasūtra *(Samādhirājasūtra kenkyū)* and
b) On the Praśāntaviniścayaprātihāryasūtra *(Praśāntaviniścayaprātihāryasūtra ni tsuite).*
In Murakami's view the *PVP* is later than the *SR,* having taken and assembled its guṇa list from Chapter I and IV of the latter, as otherwise it is not exactly clear why the *SR,* had it taken the list from the *PVP,* should have done so other than in its entirety and have cited it split up into two different chapters. In my opinion, however, one ought not to overlook the fact that the *PVP* does not mention the first three guṇas of the *SR* list, to which the *SR* devotes a chapter of its own with 91 gāthās. Perhaps this is an indication of the heterogeneity of the list in the *SR.*

material lauding this samādhi and the great merit one earns by realising it, etc.[1]

In the middle of the text, at the end of Chapter XIX, there is a 'false ending', a feature found also in other Mahāyāna sūtras.[2]

Rājendralāla Mitra[3] provides a brief sketch of the contents of the individual chapters of the *SR*, so that I need not go any further into that here. A number of points should be mentioned, however, which have been brought to the fore by Japanese scholarship.

Chapters XXVI to XXVIII depart stylistically from the other chapters in having the content of the first verses (= ślokas) being repeated in the following verses in a different metre (= triṣṭubh).[4]

The partial translation of the *SR* ascribed to Shih-sien-kung (420-479 A.D.) (Taisho no. 640) comprises precisely these three chapters XXVI - XXVIII, though in no. 640 it is not Candraprabha but Mañjuśrī who is the Buddha's speaking partner. As for content, these chapters are concerned with the six pāramitās, which are mentioned nowhere else in the *SR* in their normal sequence. This invites the assumption, of course, that Chapters XXVI - XXVII were incorporated later into the *SR*. Shinkan H. Murakami[5] refers to the fact that in the Chinese catalogue (Tch'ou san tsang ki tsi, Taisho no. 2145) the title of no. 640 was not *Samādhirājasūtra*, but **Mahāprajñāsamādhisūtra* or **Mañjuśrībodhisattvacaryā.*

Chapter XXXIV,[6] too, exists as an independent text, though in a varying form. This is the *Candrapabhabhodisattvacaryāvadāna.*[7] In spite of difference in size between Chapter XXXIV and the Avadāna text, the two texts are in basic agreement as far as content is concerned, as, for instance, the names of the involved persons, the story line etc. The *SR*'s version is more detailed and contains 52 gāthās, in contrast to the Chinese version (Taisho no. 169), which contains only two verses.

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[1] See also *PraS,* translation, pp. xxxv - xxxvi.

[2] See *SP,* end of Chapter XI; *PraS* [15,O]. A. Rawlinson considers this fact to be, among other things, an indication of the heterogeneity of the Mahāyāna sūtras. In his article "The Position of the *Aṣṭasāhasrikā Prajñāpāramitā* in the Development of Early Mahāyāna" he points out that several chapters of the *SR* have the same or similar titles (XVI and XXI = *pūrvayoga,* XI = *sūtradhāraṇa* and XXXII = *sūtradhāraṇānuśaṃsā,* XXVII = *śīlanirdeśā* and XXXVI = *śīlaskandhanirdeśā* etc.), a state of affairs that strikes him as being extremely suspicious. There are no chapter titles at all, however, in the Gilgit manuscrit, meaning that every one of them is a later addition, and that it is not possible to deduce from titles being the same that, for instance, Chapter XXI in its entirety is an addition from other sources.

[3] Rājendralāla Mitra, The Sanskrit Buddhist Literature of Nepal (Calcutta 1882), pp. 202-215.

[4] Cf. L. Schmithausen, Philologische Bemerkungen zum Ratnagotravibhāga, ft. 20.

[5] Shinkan H. Murakami, Samādhirājasūtra no seiritsu ni tsuite (On the Origin of the *SR*), IBK, 16, 2 (March 1968), pp. 359 - 362.

[6] Translated by Friedrich Weller, Der arme Heinrich in Indien, OLZ, 68, 9/10 (1973). Weller points to connections with other texts but does not name the *Candraprabhabodhisattvacaryāvadāna.* See also Shinkan H. Murakami, op. cit.

[7] Divyāvadāna, Chapter 22. The Chinese translation is in Taisho no. 169 and no. 153.

With regard to the present Chapter IX (subdivided by me into sections IX,A, IX,B and IX,C) of the *SR* it is a typical example of mixing of philosophical statements and utterances concerning the proper mode of conduct such as is met with in this text and in other Mahāyāna sūtras.

The frequent emphasis placed upon the unreality of all phenomena (*dharma*) is relevant, from a Mahāyānist point of view, to one's spiritual liberation, since the Bodhisattva, by reason of the knowledge that all objective phenomena are unreal, is relieved of all points of reference to the moral taints, such as passionate desire, passionate repulsion, delusion etc., as 'he does not see any dharma, is not aware of any dharma which might desire or which he might desire or by means of which he might desire...' i.e. in reality there is neither a person who might desire, nor an object that one might desire nor a (psychological) factor by means of which or in the form of which one might desire.

In the first third of the 66 gāthās the illusionary character of all dharmas is set forth by means of examples, beginning with cosmological ones down to examples from daily life. The fact of the illusionary nature of all objective phenomena which are observed by the five senses can be made clear, however, only by the expedient of examples, as the sense organs are not valid means of knowledge for recognising the highest truth or for establishing the fact that all dharmas are an illusion.

In the gāthās that follow, the relationship between morality (*śīla*) and the accumulation of knowledge (*bāhuśrutya*) comes up for discussion. Both factors must be given equal attention and simultaneously nurtured if one is to attain liberation from suffering. A purely theoretical mastery of the teachings is not a sufficient condition to attaining Nirvāṇa. If one does not put them into practice, then that is the same as if a sick man received medicine from a doctor which he did not use to get rid of his suffering. On the other hand, however, unbalanced efforts in discipline without learning may lead to pride, which at the end will produce suffering again, after the fruits of discipline are consumed.

A number of verses contain polemical elements and criticise the behaviour of foolish men. Verse 54 states, for example, that there are people who are unable to provide for their livelihood and therefore become monks or nuns. The verse sheds light on the fact that among the community of the Buddhist monks or nuns there were the down-and-outs who had taken the monk's vows but had done so from base motives.

The wise man, on the other hand, avoids such people, for he sees their faults and their instability, and fears that through contact with them he will lose his possibility of becoming enlightend.

The contrasting of wise men with fools is a common theme, which is dealt with also in the *Raśmisamantamuktanirdeśasūtra*. Such passages doubtless have a pedagogical value, stimulating as they do reflection on the readers' or listeners' own conduct.

Principles of Reconstructing the Text

All sources not named read the same as the reconstructed text. Portions of text which have been handed down uniformly throughout are judged as a matter of principle to be primary. Those which have not are judged to be primary when all other readings may derived from them; for example, inflected forms are primary, and compounds secondary, as it is more likely for inflected forms to be compounded than for compounds to be replaced by inflected forms. Forms deviating from the norm are likewise judged to be primary-- apart from obvious orthographical errors--, for there is no reason to

change the norm. Thus, *skandhuṃ* (IX,C 22a) was judged to be primary over *skandhaṃ*.

In the case of readings with divergent lexical meaning but nevertheless productive of intelligible and appropriate statements, the attempt was made to determine the primary reading. *Viśuddhe* in C (IX,C 12b) as against the Nepalese tradition *prasanne* (=*daṅ ba*) is probably secondary, and was inserted mechanically from 12a.

The levelling of word or form variants in the nearby context is regarded as secondary; for example, *pāragata* in C (IX,B (3)) was accommodated to the following *sthalagata*.

Secondary word transpositions carried out to safeguard a-privativum or to avoid sandhi are found, for instance, in IX,C 9b, where against C the Nepalese tradition transposes *nāri alaṃkṛtaṃ mukhaṃ* to *nāri mukhaṃ alaṃkṛtaṃ*.

Primary and secondary readings may be distinguished in cases of such intentional or mechanical variants. When such features are not observable, however, then the reconstructed text is uncertain or takes on a subjective character. Frequently I forego judgement and merely advert to the existing condition, for example *anuttarāṃ* in IX,A line 3 as against the variant *cānu*°. Both forms are scattered over other chapters (XIII, XXXIV, XXXVI = *anu*° and VI, VII, VIII Appendix etc. = *cānu*°).

Conjectures in the text are underlined with a continuous double line. Omissions are signaled in the text by a gap unmarked by parentheses. This gap has merely the practical function of coordinating the parallel.

The Gilgit fragment is given first in the text, but the translation adheres to the Nepalese tradition, the latter being preserved in its entirety.

SYMBOLS

Sanskrit text

Gaps unmarked by parentheses: addition in the opposite text.

[ ]: akṣaras needing to be added (no gaps in the manuscripts)

< >: akṣaras needing to be deleted

« »: broken or indistinct akṣaras

( ): a break in the manuscript

ital.: deviations from the opposite text

-ḥ : visarga as punctuation mark

-ṃ : anusvāra as punctuation mark

Daṇḍa is represented by a comma in prose portions.

Roman numerals refer to the chapters of the *SR.*

The conjectures to MS. C are found in the separate apparatus.

The conjectures to the Nepalese MSS. are denoted by a double line.

s.m.: *secunda manu*

ab.oc.: *aberratio oculi*

TEXT

IX,A) tatra Bhagavān punar api Candraprabhaṃ kumārabhūtam āmantrayate sma. tasmāt tarhi kumāra ya icched bodhisatvo mahāsatvāḥ kim ity ahaṃ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyeyaṃ, sarvasatvāṃś cottārayeyaṃ bhavārṇavād iti, *tena* kumāra bodhisatvena mahāsatvenāyaṃ sarvabuddhasaṃvarṇitaḥ sarvadharmasvabhāvasamatāvipaṃcitaḥ samādhirājo dhārayitavyaḥ parebhyaś ca vistareṇa saṃprakāśayitavyaḥ. tat kasya hetoḥ. janako hy ayaṃ kumāra sarvadharmasvabhāvasamatāvipaṃcitaḥ samādhirājas tathāgatānām arhatāṃ samyaksaṃbuddhānām [,] ato nirjātāḥ sarve tathāgatāḥ sarve śrāvakapratyekabuddhaś ca.

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2) **R** iched; **W** icche.
3) **DbSa** °sattvo na kim. **E** kṣipraṃ cānu°. **FNO** anuttarā.
4) **S** °buddhyaiyaṃ; **M** °buddho 'yaṃ; **DbWXYZ** °buddho 'yam iti; **Sa** °buddho bhaveyam iti, sarva°.
5) **DbWXYZ** tena tena kumāra (**Y** eliminates [s.m.?] the first *tena*) **SaVXYZ** °tvena ayam; **W** °tvena, ayaṃ.
7) **DbSaWXYZ** omit parebhyaś ca vistareṇa saṃprakāśayitavyaḥ, instead: °rayitavyo vācayitavyaḥ (cf. XXXI prose).
8) **S** jānako. **WYZ** °samātā°.
9) **RS** °rājās. **QRS** arhatā sa°.
10) **Sa** niryyātāḥ. **FNORSVWXYZ** sarvatathāga°. **FNORSSaVWXYZ** sarvaśrā°.

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1) - 7) cf. XXXI, prose: tatra Bhagavān punar api Candraprabhaṃ kumārabhūtam amantrayate sma. tasmāt tarhi kumāra ya ākāṅkṣed bodhisatvo mahāsatvaḥ kim ity ahaṃ .... iti, tena kumāra bodhisatvena mahāsatvena ayaṃ sarvadharmasvabhāvasamatāvipaṃcitaḥ samādhiḥ śrotavya udgrahītavyaḥ paryavāptavyo dhārayitavyo vācayitavya uddeṣṭavyaḥ svādhyātavyaḥ araṇābhāvanayā bhāvayitavyo bahulīkartavyaḥ parebhyaś ca vistareṇa saṃprakāśayitavyaḥ.
cf. **XXIX, XXX, XXXVII.**

IX,A) // 'phags pa tiṅ ṅe 'dzin gyi rgyal po'i mdo // bam po gsum pa // de nas yaṅ bcom ldan 'das kyis zla 'od gźon nur gyur pa la bka' stsal pa / gźon nu de lta bas na byaṅ chub sems dpa' chen po gaṅ ji ltar na bdag myur du bla na med pa yaṅ dag par rdzogs pa'i byaṅ chub mṅon par rdzogs par 'tshaṅ rgya źiṅ / sems can thams cad srid pa'i rgya mtsho las bsgral bar 'dod pa'i byaṅ chub sems dpa' sems dpa' chen pos saṅs rgyas thams cad kyis bsṅags pa / *de bźin gśegs pa thams cad kyi yum* / chos thams cad kyi raṅ bźin mñam pa ñid rnam par spros pa'i tiṅ ṅe 'dzin gyi rgyal po 'di *mñan par bya / gzuṅ bar bya* / bcaṅ bar bya / *kun chub par bya / klag par bya / rab tu gdon par bya / luṅ nod ciṅ kha ton du bya / ñon moṅs pa med par sgom pas bsgom par bya / maṅ du bya* / gźan la yaṅ rgya cher rab tu bstan par bya'o // de ci'i phyir źe na / gźon nu chos thams cad kyi raṅ bźin mñam pa ñid rnam par spros pa'i tiṅ ṅe 'dzin gyi rgyal po 'di ni de bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs pa'i saṅs rgyas rnams skyed pa ste / 'di las de bźin gśegs pa daṅ ñan thos daṅ raṅ saṅs rgyas thams cad byuṅ ṅo //

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1) **H** mdo bam po; **L** mdo /.
2) **H** gsum pa'o // //; **T** gsum pa // //; **L** gsum pa /. **T** kyis /. **H** gźo nur gyurd pa.
3) **H** stsald pa //. **H** gźo nu; **L** gźon nu /. **T** na /. **H** byaṅ cub.
4) **HT** ji ltar na /.
5) **H** byaṅ cub; **DLT** byaṅ chub tu.
6) **H** 'dod pa'i /. **H** byaṅ cub.
7) **H** chen pos /.
8) **BDLPT** yum chos.
10) **B** bcad bar; **P** bcaṅ par. **BP** bya // kun. **H** kun chud.
11) **DL** bklag. **T** rab tu bton. **H** gdon bar. **HT** luṅ mnod.
12) **H** sgom bas bsgom bar.
13) **L** gźan la'aṅ. **H** rab du.
14) **H** źe na gźo nu. **L** gźon nu /. **H** mñam ba.
15) **H** 'di ni /.
16) **H** dgra bcom ba.
17) **LT** daṅ / ñan thos daṅ /

tasmāt tarhi kumāra tvayāyaṃ sarvatathāgatavarṇitaḥ sarvatathāgatajanakaḥ sarvadharmasvabhāvasamatāvipañcitaḥ samādhirājo dhārayitavo *vācayitavyaḥ parebhyaś ca vistareṇa saṃprakāśayitavya iti.* tatredaṁ ucyate,

tasmād dhi yo icchati bodhi budhyituṃ
satvāṃś ca saṃtārayituṃ bhavārṇavāt /
dhāretu sūtraṃ imu buddhavarṇitaṃ
na durlabhā bodhi varā bhaviṣyati // iti.

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1) **DaV** tvayā sarva°. **Sa** sarvvaḥ tathāgato va°; **WXYZ** °tathāgatāvarṇi°; **R** °varṇitāḥ.
2) **R** °janakaḥ // sa°. **RSWXYZ** °rājā.
3) **Y** °vyā vāca°. **S** °reṇā.
4) **DaFQV** omit: tatredam ucyate; **WXYZ** °dad ucyate.
5) **Q** omits this verse (also in VIII). **R** yau ichati; **S** sau iccha°; **F** yo iticcha bo°; **DaV** yo itīcched bo°. **DbSa** budhyatuṃ; **DaEFNOV** buddhituṃ; **S** buddhyituṃ.
6) **EM** saṃstārayi°. **RS** bhavārṇvān /.
8) **E** boti va°.

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In C this verse is found at the end of chapter VIII:

(2520,2)

)ś ca uttarayituṃ bhavārṇavāt
dhāretu sūtraṃ imu buddhavarṇituṃ
na durlabhā bheṣyati so [']tra bodhim //

gźon nu de lta bas na khyod *kyaṅ* saṅs rgyas thams cad kyis bsṅags pa / de bźin gśegs pa thams cad skyed pa / chos thams cad kyi raṅ bźin mñam pa ñid rnam par spros pa tiṅ ṅe 'dzin gyi rgyal po gzuṅ bar bya'o // de la 'di skad ces bya ste /

de phyir byaṅ chub tu ni 'tshaṅ rgya źiṅ //
srid pa'i mtsho las sems can sgrol 'dod pas //
saṅs rgyas bsṅags pa'i mdo sde 'di zuṅ śig //
byaṅ chub dam pa rñed par dka' mi 'gyur //

----

1) **H** gźo nu; **L** gźon nu /. **T** bas na /.
2) **T** bskyed pa.
3) **T** spros pa'i.
5) **T** de'i phyir.
7) **L** zuṅs śig.

IX,B)

tasmāt tarhi kumāra bodhisatve(2520,3)
( )na bhavitavyam.

katham ca kumāra bodhisatvo mahāsatvo gaṃbhīradharmakṣāntikuśalo bhavati.iha kumāra bodhisatvena mahāsatve(2520,4)(
)yavekṣitavyāḥ
svapnopamā maricyupamāḥ pratiśrutkopamāḥ pratibhāsopamāḥ dagacandropamāḥ
ākāśopamāḥ
sa(2520,5)(

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9) DcVc °dharmakuśalo
11) Dc °vekṣitavyā
12) read: marīcyupa°
13) Dac °pamodakacandro

IX,B) tatra Bhagavān punar api Candraprabhaṃ kumārabhūtam āmantrayate sma.

tasmāt tarhi kumāra bodhisatvena mahāsatven*emaṃ samādhim ākāṃkṣatā kṣipram cān-uttarāṃ samyaksaṃbhodhim abhisaṃboddhukāmena* gaṃbhīradharmakṣāntikuśalena bhavitavyaṃ.

kathaṃ ca kumāra bodhisatvo mahāsatvo gaṃbhīradharmakṣāntikuśalo bhavati. iha kumāra bodhisatvena mahāsatvena māyopamāḥ sarvadharmā *yathābhūtataḥ* prajñātavyāḥ svapnopamā marīcyupamāḥ pratiśrutkopamāḥ pratibhāsopamā dakacandropamā *nirmitopamāḥ pratibimbopamā* ākāśopamāḥ sarvadharmāḥ prajñātavyāḥ.

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2) **R** kumāraṃ bhū°
4) **SaSWXYZ** °tvena imaṃ; **R** °tvena // imaṃ.
WXZ °tā / kṣi°.
7) **F** bhaviṣyiṃti.
8) **Db** omits kumāra. **WXZ** mahāsatva; **EY** °tvaḥ.
9) **NO** bhaviṣyati.
10) **E** °pamāḥ // sarva°.
11) **Sa** °dharmāḥ ya°. **R** °bhūtaḥ.
12) **Sa** °opamāḥ prati° (omits marīcyupamāḥ).
R °śrutvopamā dakaca° (omits pratibhāsopamā).
E °panāḥ pratibhā°.
13) **Sa**°bhāsopamāḥ darśacandropamāḥ. **DV** udakaca°.
Chin. omits nirmitopamāḥ pratibimbopamā.
14) **Sa** °bimbopamāḥ sarva° (omits ākāśopamāḥ).

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on 1) - 6) cf. chapter VIII (**Re** VIII,1)
on 7) - 13) cf. chapter XI, prose after verse 12.

XI,B) de nas yaṅ bcom ldan 'das kyis zla 'od gźon nur gyur pa la bka' stsal pa / gźon nu de lta bas na byaṅ chub sems dpa' sems dpa' chen po tiṅ ṅe 'dzin 'di 'dod ciṅ myur du bla na med pa yaṅ dag rdzogs pa'i byaṅ chub mṅon par rdzogs par 'tshaṅ rgya bar 'dod pas chos zab mo bzod pa la mkhas par bya'o //

gźon nu ji ltar na byaṅ chub sems dpa' sems dpa' chen po chos zab mo bzod pa la mkhas pa *yin* źe na / gźon nu 'di la byaṅ chub sems dpa' sems dpa' chen pos chos thams cad sgyu ma lta bur rab tu śes par bya'o // chos thams cad rmi lam lta bu daṅ smig rgyu lta bu daṅ brag cha lta bu daṅ mig g.yor lta bu daṅ chu zla lta bu daṅ sprul pa lta bu daṅ gzugs brñan lta bu daṅ nam mkha' lta bur rab tu śes par bya'o //

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2) **L** gźon nu /. **T** bas na /.
7) **L** gźon nu /. **T** ltar na /.
8) **L** gźon nu /.
11) **LT** daṅ / smig. **LT** daṅ / brag. **DLKd** brag ca. **LT** daṅ / mig. **DLiLKdT** mig yor.
12) **LT** daṅ / chu. **LT** daṅ / sprul. **LT** daṅ / gzugs.
13) **LT** daṅ / nam. **T** namkha'. **B** omits: rab tu śes par bya'o //

)odhisatvena mahāsatvena māyopamā sarvadharmā *yathābhūtaṃ pratyavekṣitā bhavaṃti,* parijñātā bhavaṃti, svapnopamāḥ marī(2520,6)( )candropamāḥ ākāśopamāḥ sarvadharmāḥ *yathābhūtaṃ pratyavekṣitā bhavaṃti,* parijñātā bhavaṃti, yathābhūtataḥ tadā(2520,7)(

)yā kṣāntyā samanvāgato raṃjanīyeṣu dharmeṣu na rajyate, doṣaṇīyeṣu na duṣyate, mohanīyeṣu dharmeṣu na (2521,1)( )nupaśyati, taṃ dharmaṃ nopalabhate yo rajyeta, yatra vā rajyeta, yena vā rajyeta, yo duṣyeta, yatra vā duṣyeta ye(2521,2)( )na vā muhyeta taṃ dharmaṃ na samanupaśyati, taṃ dharmaṃ nopalabhate, taṃ dharmaṃ na samanupaśyaty anupalabhamānaḥ araktaḥ a(25 21,3)( )h«i»ta ity ucyate,

yadā ca kumāra bodhisatvena mahāsatvena māyopamāḥ sarvadharmāḥ parijñātā bhavanti, svapnopamā marīcyupamāḥ pratiśrutkopamāḥ pratibhāsopamā dakacandropamā *nirmitopamāḥ pratibimbopamā* ākāśopamāḥ sarvadharmāḥ

parijñātā bhavanti yathābhūtataḥ. tadāyaṃ *kumāra bodhisatvo mahāsatvo* gambhīradharmakṣāntikuśala ity ucyate.

sa gambhīrayā *dharma*kṣāntyā samanvagato rañjanīyeṣu dharmeṣu na rajyate, doṣaṇīyeṣu *dharmeṣu* na duṣyate, mohanīyeṣu dharmeṣu na muhyate. tat kasya hetoḥ. tathā hi sa taṃ dharmaṃ na samanupaśyati, taṃ dharmaṃ nopalabhate, yo rajyeta yatra vā rajyeta yena vā rajyeta, yo duṣyeta yatra vā duṣyeta yena vā duṣyeta , yo muhyeta yatra vā muhyeta yena vā muhyeta. *sa* taṃ dharmaṃ na samanupaśyati, taṃ dharmaṃ nopalabhate, taṃ dharmam asamanupaśyann anupalabhamāno 'rakto 'duṣṭo 'mūḍho 'viparyastacittaḥ (1) samāhita ity ucyate,

---

5) **Dc**)pamodakacandro°.
7) read: bhavaṃti yathābhūtataḥ, ta°.
11) **C** omits dharmeṣu (ab.oc.?)
19) read: dharmam asamanupaśyann anu°.
= = = = = = =
On 10) - 20) cf. VIII, **Re** § 3,4.
and V appendix 1, no.7, p.311.
= = = = = = =

yena; **NOVb** dūṣyeta ye°; **Q** duṣyata ye°. **Db** dūṣyate, yo; **ENOVb** dūṣyeta, yo.
17) **R** mūhyeta yatra. **RS** muhyata yena. **Jp2** muhyet. sa.
18) **DbSa** omit dharmaṃ. **R** noparabhate.
19) **Vp1,2Pp1,2Jp1,2** °labhate, sa taṃ. **ERSWXYZ** dharma 'samanu°. **Jp1** °paśyann anupaśyann anupa°. **Sa** °paśyannunupalabhamānaḥ ara°.
20) **Q** duduṣṭo; **Sa** aduṣṭaḥ; **Jp2** 'dukto. **Sa** amūḍhaḥ avi°; **Jp1** 'mūśo 'viparsastanittaṃ.

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2) **RWXYZ** bhavati. **Sa** °dharmā parijñātāḥ bha°. **NO** omit:svapnopamā....bhavanti (l.7),ab.oc.
3) **R** °śruko°.
4) **Y** emendates daka° to udaka°; **DDaV** udaka°. **Sa** darśacandro°. **Chin.** omits nirmitopamāḥ pratibimbopamā.
5) **Sa** omits ākāśopamāḥ.
7) **R** bhavati; **Sa** °vanti / yathābhūtatastadā°; **D** °bhūtatastadā°; **R** °bhūtaḥ.
8) **O** bodhisatvā. **Sa** mahāsatvaḥ.
10) **SaWXYZ** °bhīratayā. **Chin.** omits dharma.
11) **Q** °nīyeṣu na raj°; **R** na rahyate. **Q** dāṣāṇī°. **Sa** omits na rajyate, doṣaṇīyeṣu dharmeṣu (ab.oc.).
12) **EF** dūṣyate.
13) **S** heto// stathā. **DaEFMNOQ** omit sa. **Da** omits na.
14) **DaF** omit taṃ dharmaṃ. **Jp2** pā rajye°.
15) **R** rahyata yatra; **S** rajyeta ya°; **E** rajyateta **RS** rajaita yena. **R** yena vo rahyeta. **Jp1** yenā yo du°.
16) **Db** dūṣyate yatra; **Q** duṣyata ya°. **Db** dūṣyate

gźon nu byaṅ chub sems dpa' sems dpa' chen pos nam chos thams cad sgyu ma lta bur yoṅs su śes śiṅ // chos thams cad rmi lam lta bu daṅ smig rgyu lta bu daṅ brag cha lta bu daṅ mig g.yor lta bu daṅ chu zla lta bu daṅ sprul pa lta bu daṅ gzugs brñan lta bu daṅ nam mkha' lta bur yaṅ dag pa ji lta ba bźin yoṅs su śes pa de'i tshe/ gźon nu byaṅ chub sems dpa' sems dpa' chen po 'di chos zab mo bzod pa la mkhas pa źes bya'o //

chos zab mo bzod pa daṅ ldan pa de 'dod chags par 'gyur ba'i chos la mi chags / źe sdaṅ bar 'gyur ba'i chos la mi sdaṅ / gti mug par 'gyur ba'i chos la mi rmoṅs so //

de ci'i phyir źe na / 'di ltar des chos de yaṅ dag par rjes su mi mthoṅ / chos de mi dmigs te / gaṅ 'dod chags pa daṅ gaṅ la 'dod chags pa daṅ gaṅ gis 'dod chags pa daṅ gaṅ źe sdaṅ ba daṅ gaṅ la źe sdaṅ ba daṅ gaṅ gis źe sdaṅ ba daṅ gaṅ gti mug pa daṅ gaṅ la gti mug pa daṅ gaṅ gis gti mug par 'gyur ba'i chos de des yaṅ dag par rjes su mi mthoṅ źiṅ chos de mi dmigs so // chos de yaṅ dag par rjes su mi mthoṅ źiṅ mi dmigs pas 'dod chags pa med pa / źe sdaṅ ba med pa / gti mug pa med pa / sems phyin ci ma log pa / (1) mñam par bźag pa źes bya'o //

----

1) **B** omits gźon nu......up to: yaṅ dag pa ji lta ba (l. 5). **L** gźon nu /.
2) **LT** śiṅ /.
3) **LT** daṅ /, so continuing up to the end of line 4. **DL** brag ca. **DLLiT** mig yor.
5) **T** yaṅ dag par. **KdT** bźin du yoṅs.
6) **L** gźon nu /.
8) **T** de /.
10) **T** rmoṅ ṅo.
12) **LT** daṅ /, so continuing up to line 15.
17) **T** dmigs pas /.

(2) niṣprapaṃca ity ucyate,
(3) tīrṇa pāragata ity ucyate,
(4) sthalagata ity ucyate,
(5) kṣemaprāpta ity ucyate,
(6) abha(2521,4)(
(7))te,
(8) jñānavān ity ucyate,
(9) prajñavān ity ucyate,
(10) puṇyavān ity ucyate,
(11) ṛddhimānn ity ucyate,

(13) matimānn ity ucyate,
(14) gatimānn ity ucya(2521,5)(
(15)
(16))te,
(17) cāritravānn ity ucyate,
(18) dhūtaguṇasaṃlekhavāṃn ity ucyate,
(19) anaṃgaṇa ity ucyate,
(20) niṣkiṃcana ity ucyate,
(21) arhann ity ucyate,
(22) kṣīṇā(2521,6)(

(2) niṣprapañca ity ucyate,
(3) tīrṇa pāraga ity ucyate,
(4) sthalagata ity ucyate,
(5) kṣemaprāpta ity ucyate,
(6) abhayaprāpta ity ucyate,
(7) śīlavān ity ucyate,
(8) jñānavān ity ucyate,
(9) prajñāvān ity ucyate,
(10) puṇyavān ity ucyate,
(11) ṛddhimān ity ucyate,
(12) *smṛtimān ity ucyate,*
(13) matimān ity ucyate,
(14) gatimān ity ucyate,
(15) hrīmān ity ucyate,
(16) dhṛtimān ity ucyate,
(17) cāritravān ity ucyate,
(18) dhūtaguṇasaṃlekhavān ity ucyate,
(19) anaṅgana ity ucyate,
(20) niṣkiñcana ity ucyate,
(21) arhann ity ucyate,
(22) kṣīṇāsrava ity ucyate,

----

2) the suffix °ta in pāragata seems to be secondary and influenced by the following sthalagata.
8) read: prajñāvān.
18) Dc °saṃledhi°

----

1) **DaEVaVp1,2Pp1,2Jp1,2** omit (2) niṣprapañca ity ucyate; **R** °prapaśca. **Sa** ityut tī°
2) **Jp1** pīrṇupāra°; **DV** pāragata.
3) **WXZ** sthāla°; **Vp1,2Pp1,2Jp1** omit sthalagata ity ucyate.
5) **DbSaVbWXYZ** omit abhayaprāpta ity ucyate; **Jp** asayaprāpta; **DV** arūpaprāpta; **JpPpVp** °prāpta ity ucyate, yāvat... kṣīṇā°.
7) **R** jñānavānam.
8) **R** prajñāvānam.
9) **R** punyavānam (°nya°!); **Y** omits puṇyavān i°.
10) **WXYZ** riddhi°.
11) smṛtimān seems to be a subsequent addition to the list. But cf. XIII prose: smṛtimatigatihrīdhṛticāritra° (C 2552,6).
15) **NO** omit dhṛtimān ity ucyate.
16) **EY** °tramān.
17) **E** °lekhavā nirucyate.
18) **R** arajjaṇa; **S** anaṅgatvā; **EFMNOQ** anaṅgala.
20) **S** arhaṃn.
21) all MSS. and **Sa** °āśra°; **RS** kṣīṇāśravā.

(2) spros pa med pa źes bya'o //

(3) rgal ba pha rol tu phyin pa źes bya'o //

(4) skam la phyin pa źes bya'o //

(5) bde bar son pa źes bya'o //

(6) mi 'jigs pa thob pa źes bya'o //

(7) tshul khrims can źes bya'o //

(8) ye śes can źes bya'o //

(9) śes rab can źes bya'o //

(10) bsod nams can źes bya'o //

(11) rdzu 'phrul can źes bya'o //

(12) dran pa can źes bya'o //

(13) blo gros can źes bya'o //

(14) rtogs pa can źes bya'o //

(15) ṅo tsha śes pa daṅ ldan pa źes bya'o //

(16) brtan pa daṅ ldan pa źes bya'o //

(17) spyod pa daṅ ldan pa źes bya'o //

(18) sbyaṅs pa'i yon tan yo byad bsñuṅs pa daṅ ldan pa źes bya'o //

(19) ñon moṅs pa med pa źes bya'o //

(20) ci'aṅ med pa źes bya'o //

(21) dgra bcom pa źes bya'o //

(22) zag pa zad pa źes bya'o //

----

2) **L** brgal; **BP** rgal pa. **Li** pa rol; **P** rol du.
3) **Kd** skam sar phyin pa.
11) **Kd** dran ba.

(23)
(24))
(25) suvimuktacittaḥ
(26) suvimuktaprajñaḥ
(27) ājāneyo
(28) mahānāgaḥ
(29) kṛtakṛtyaḥ
(30) kṛtakaraṇīyaḥ
(31) apahṛtabhāraḥ
(32) anuprāptasvakārtaḥ
(33) (2521,7)(
(34))ājñānavimuktaḥ
(35) sarvacetovaśīparamapāramiprāptaḥ
(36) śravaṇa ity ucyate,
(37) brāhmaṇa ity ucyate,
(38) snātaka ity ucyate,
(39) pāra(2522,1)(
(40)
(41)) ity ucyate,
(42) buddhaputra ity ucyate,

----

12) **Dc** jñānavimuktaḥ.
14) read: śramaṇa.

(23) niṣkleśo
(24) vaśībhūtaḥ
(25) suvimuktacittaḥ
(26) suvimuktaprajñaḥ
(27) ājāneyo
(28) mahānāgaḥ
(29) kṛtakṛtyaḥ
(30) kṛtakaraṇīyo
(31) 'pahṛtabhāro
(32) 'nuprāptasvakārtaḥ
(33) parikṣīṇabhavasaṃyojanaḥ
(34) samyagājñā*su*vimukta*cittaḥ*
(35) sarvacetovaśiparamapāramiprāptaḥ
(36) śramaṇa ity ucyate,
(37) brāhmaṇa ity ucyate,
(38) snātaka ity ucyate,
(39) pāraga ity ucyate,
(40) vedaka ity ucyate,
(41) śrotriya ity ucyate,
(42) buddhaputra ity ucyate,

----

1) **R** nikleśā; **WXYZ** niṣkeso.
3) **DbSa** omit suvimuktacittaḥ.
4) **WXYZ** °prajñāḥ.
5) **S** ājane°; **MQ** ājānayā; **Jp** ātā°; **Y** °ya.
6) **Db** mahānāmacittaḥ and omits (29)-(34); **PpSaVp** mahābhāgaḥ.
7) **S** kṛtatatyaḥ.
8) **F** °ṇeyo; **R** °ṇīyeḥ apahṛ°.
9) **Vp** apahata°; **Pp**(MSS.) apakṛta°; **Sa** apahṛtabhāraḥ.
10) **Jp** nuprāptakārya; **Sa** anu°.
11) **S** °kṣīṇā°; **QR** °saṃjoja°.
12) **Sa** °muktaprajñaḥ ājāneyo (ab.oc.) mahānāmacittaḥ sarvacetovaśī paramapāramiprāptaḥ.
13) **PpVp** °vaśitāparama°; **NO** °vaśipāramitāprā°; **DQVWY** °pāramitāprā°; **Jp** sarvaratāvaṇiparamayāmi°.
14) **DabR** śravaṇa.
15) **Da** omits brāhmaṇa ity ucyate.
18) **R** vedaga; **NO** omit vedaka ity ucyate.
19) **MQWXYZ** śrotiya.

(23) ñon moṅs pa med pa /

(24) dbaṅ daṅ ldan par gyur pa /

(25) sems śin tu rnam par grol ba /

(26) śes rab śin tu rnam par grol ba /

(27) caṅ śes pa /

(28) glaṅ po chen po /

(29) bya ba byas pa /

(30) byed pa byas pa /

(31) khur bor ba /

(32) bdag gi don rjes su thob pa /

(33) srid par kun tu sbyor ba yoṅs zad pa /

(34) yaṅ dag pa'i śes pas sems śin tu rnam par grol ba /

(35) sems kyi dbaṅ thams cad kyi dam pa'i pha rol tu phyin pa'i

(36) dge sbyoṅ źes bya'o //

(37) bram ze źes bya'o //

(38) khrus byas pa źes bya'o //

(39) pha rol tu soṅ ba źes bya'o //

(40) rig par byed pa źes bya'o //

(41) gtsaṅ sbra can źes bya'o //

(42) saṅs rgyas kyi sras źes bya'o //

----

3) **P** śin du.
4) **P** śin du.
6) **B** chen po //.
10) **B** bdag gis.
11) **LiP** kun du; **L** kun tu sbyoṅ ba.
12) **LiP** kun du. Between (34) and (35) (26) is repeated: śes rab śin tu (**LiP** du) rnam par grol ba.
13) **LiP** pha rol du.
17) **LiKdP** pha rol du.
20) **BP** sras śes bya'o.

(43) śākyaputra ity ucyate,
(44) marditakaṇṭhaka ity ucyate,
(45) ukṣiptaparikha ity ucyate,
(46) tīrṇaparikha ity ucyate,
(47) āvrī(2522,2)(
(48)
(49))*rṇadaśa ity ucyate,*
(50) *niṣparidāha ity ucyate,*
(51) nirjvara ity ucyate,
(52) bhikṣur ity ucyate,
(53) a«pa»ryavadhāna ity ucyate,
(54) puruṣa ity ucyate,
(55) satpuruṣa i(2522,3)(
(56)
(57))ṣa ity ucyate,
(58) puruṣasiṃha ity ucyate,
(59) *puruṣadānta i«ty ucya»te,*
(60) puruṣanāga ity ucyate,
(61) puruṣājāneya ity ucyate,
(62) puruṣadhaureya i(2522,4)(

----

3) ukṣi° (!); **DcVc** °paridhi.
4) **DcVc** tīrṇaparidhi.
5) **Dc** ātī(2522,2).
7) **Dc** pūrṇadaśa.
11) **DcVc** anavasāna.

(43) śākyaputra ity ucyate,
(44) marditakaṇṭhaka ity ucyate,
(45) utkṣiptaparikha ity ucyate,
(46) utīrṇaparikha ity ucyate,
(47) ābrīḍhaśalya ity ucyate,
(48)
(49)
(50)
(51) nirjvara ity ucyate,
(52) bhikṣur ity ucyate,
(53) aparyavadāna ity ucyate,
(54) puruṣa ity ucyate,
(55) satpuruṣa ity ucyate,
(56) agrapuruṣa ity ucyate,
(57) mahāpuruṣa ity ucyate,
(58) puruṣasiṃha ity ucyate,
(59)
(60) puruṣanāga ity ucyate,
(61) puruṣājāneya ity ucyate,
(62) puruṣadhaureya ity ucyate,

----

2) **EMNOQ** °kaṇḍaka; **DSaV** °kaṇṭaka.
3) **R** ukṣipta°; **ENO** °pariṣa.
4) **EFMNOQRS** omit utīrṇaparikha; **DSaV** udīrṇa°.
5) **WXZ** ābraḍha°; **Y** ābaḍha°; **DV** ākṣiptaśalya; **DabSa** āpraṭṭaśa°.
9) **FWXZ** nijvara; **DSaV** nirjara.
10) **F** omits (52),(53) and (54).
11) **E** anavasāna; **NO** anapasāna; **R** athavasāna; **QS** apavasāna; **M** emendates apava° to anava°; **DV** apariveṣṭana; **Va** anavadhāna-veṣṭanaḥ; **Da** anavadhāna.
14) **Q** agapu°; **DV** uttamapuru° instead of agra°; **Sa** atra pu°.
20) **S** °dhaureye; **E** °dhaureyu.

(43) śākya'i sras źes bya'o //

(44) tsher ma dkrugs pa źes bya'o //

(45) 'obs dral ba źes bya'o //

(46) 'obs las rgal ba źes bya'o //

(47) zug rṅu phyuṅ ba źes bya'o //

(48)

(49)

(50)

(51) nad med pa źes bya'o //

(52) dge sloṅ źes bya'o //

(53) kun nas dkris pa med pa źes bya'o //

(54) skyes bu źes bya'o //

(55) skyes bu dam pa źes bya'o //

(56) skyes bu mchog ces bya'o //

(57) skyes bu chen po źes bya'o //

(58) skyes bu seṅ ge źes bya'o //

(59)

(60) skyes bu glaṅ po che źes bya'o //

(61) skyes bu caṅ śes pa źes bya'o //

(62) skyes bu lcid khyer ba źes bya'o //

----

1) **BLiP** sras śes bya'o.
2) after (44) is added by all sources:
khrims ma dral (**T** bral) ba źes bya'o //.
3) **T** omits 'obs dral ba źes bya'o //
4) **LKcd** brgal; **BDLiPT** rgal pa ces bya'o //.
5) **BDLiP** phyuṅ ba ces.
9) **Li** pa ces. 11) **BP** med pa ces.
12) **BP** bu ces. 13) **BP** pa ces.
15) **BDPT** po ces.
16) **B** soṅ ge ces; **Li** siṅ ge; **P** ge ces.
19) **Kd** caṅ śes źes.
20) **B** lciṅ khyer; **DP** khyer pa; **BDLiP** ces bya'o //.

(63)
(64)) ity ucyate,
(65) puruṣapuṣpa ity ucyate,
(66) puruṣapadma ity ucyate,
(67) puruṣapuṇḍarīka ity ucyate,
(68) puruṣadamaka ity ucyate,
(69) puruṣa(2522,5)(
(70)
(71))ṣa ity ucyate,
(72) *puruṣo* 'nupalipta ity ucyate,

IX,C) atha khalu Bhagavāṃs *tasya velāyām* imā gāthā abhāṣataḥ

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7) The lacuna at the beginning of the 5th line in C (2522,5) has a length of approx. 17-18 akṣaras or ligatures. If one accommodates the Nepalese MSS., then 10 akṣaras are attested, i.e. ca/ndra/i/tyu/ cya/te/ a/kā/pu/ru/. If one adds an additional ity ucyate, 3 - 4 akṣaras are left. For this reason I am inclined to postulate a 70th ephithet, in all likelihood puruṣa sūrya; cf. **Chin.**

(63) puruṣaśūra ity ucyate,
(64) puruṣavīra ity ucyate,
(65) puruṣapuṣpa ity ucyate,
(66) puruṣapadma ity ucyate,
(67) puruṣapuṇḍarīka ity ucyate,
(68) puruṣadamaka ity ucyate,
(69) puruṣacandra ity ucyate,
(70)
(71) akāpuruṣa ity ucyate,
(72) anupalipta ity ucyate.

IX,C) atha khalu Bhagavān *imam eva gambhīradharmakṣātyavatāraṃ dharmaparyāyam udbhāvayann* imā gāthā abhāṣata.

----

1) **Da** °śūrīka; **DbSa** puruṣaṃ śruṣa; **WXYZ** puruṣaśruṣa.
9) **R** kāmapu° for akāpu°; **Sa** akāraka ity°.
10) **R** anupalambha; **S** abhayalambha; **DaEFMNOQ** puruṣaratna for anupalipta; **DV** puruṣānupa°.
11) **S** evaṃ. **DV** atha khalu Bhagavāṃs tasyāṃ velāyām imā gā°.
12) **SaY** dharmakṣāntiparyā°; **S** °kośavatāraṃ; **WXZ** dharmakṣāparyāyam; **Db** dharmakṣāparyāya sa bhavayan imā. **WXYZ** samudbhā°.
13) **Y** gāthām. **E** abhāṣat.

(63) skyes bu dpa' bo źes bya'o //

(64) skyes bu rtsal po che źes bya'o //

(65) skyes bu me tog ces bya'o //

(66) skyes bu pad ma źes bya'o //

(67) skyes bu pad ma dkar po źes bya'o //

(68) skyes bu 'dul ba źes bya'o //

(69) skyes bu zla ba źes bya'o //

(70)

(71) skyes bu phal ba ma yin pa źes bya'o //

(72) mi gos pa źes bya'o //

IX,C) de nas bcom ldan 'das kyis chos zab mo bzod pa la 'jug pa'i chos kyi rnam graṅs 'di bstan pa'i phyir tshigs su bcad pa 'di dag gsuṅs so //

----

1) **BDLiP** dpa' bo ces.
4) **B** omits skyes bu pad ma źes bya'o //.
7) **P** zla ba ces.
9) **Kd** skyes bu pha'i pa; **BLiKcnpT** phal pa; **BDP** yin pa ces.
10) **BP** gos pa ces.
11) **H** 'das kyis /. **DT** zab mo'i.
12) **T** rnams graṅs. **T** phyir /.

yada lokadhā(2522,6)(

)aiva taṃ purvu tathaiva paścāt

tathopamāṃ jānatha sarvadharmāḥ // 1)

----

a) **Dc** loko dhātu
d) **Dc** jānataḥ sarva°.

yada lokadhātūna vivartu bhotī

ākāśu bhotī ayu sarvaloke /

yathaiva taṃ pūrvi tathaiva paścāt

tathopamāṃ jānatha sarvadharmān // 1)

----

a) **Y** yad loka°. **Da** loko dhātu. **RSaS** °dhātuna.**R** vivartate; **OWXYZ** vivarta; **Da** vivarṇa; **Sa** vivartto.
b) **DbSaWXYZ** omit ākāśu bhotī. **DbSa** °loko; **DEFMNOQRS** °lokaḥ.
c) **Q** va yathaiva. **DbSa** °thaiva to pūrva. **DV** pūrvu; **FWXYZ** pūrva; **RS** pūrvaṃ.

idaṃ jagad yāvata kiṃci vartate

adhastam etī ayu-m-āpaskandhaḥ

ya(2522,7)(

)n // 2)

----

idaṃ jagad yāvata kiñci vartate

adhastam etī ayam āpaskandhaḥ

yathaiva taṃ heṣṭi tathaiva ūrdvaṃ

tathopamāṃ jānatha sarvadharmān // 2)

----

a) **W** yāvad aṃtaṃ; **XYZ** yāvad aṃta; **DbSa** yāvad anta; **DV** yāva ca; **NO** yāva ki°; **R** yo vata kiści. **Da** kiṃ vivartate.
b) **Sa** adhvastam. **R** atī; **DFV** eti. **DV** abhūdāpaska°; **DbSa** amāya ska°.
c) **Db** hy aṣṭhi; **WXZ** hy eṣṭhi; **Y** hy eṣṭi; **DaF** heṣṭhi; **DV** heṣṭhe. **Db** ūrdhva; **Sa** ūrddha; **QS** ūrdvan; **DV** ūrdhvaṃ.
d) **RS** °pamaṃ.

nam źig 'jig rten khams 'di 'byuṅ ba daṅ //

'jig rten thams cad nam mkhar gyur pa'i tshe //

ji ltar sṅon bźin phyis kyaṅ de bźin te //

chos rnams thams cad de bźin śes par gyis // 1)

----

a) **KnpZd** byuṅ ba.
b) **P** gyur ba'i. **Zd** byuṅ nas źig ste 'jig rten khams ni med //
(cf. IX,C 6c).c).
c) **Yc** sṅar bźin. **Kc** phyis gyaṅ.
d) **Zd** thog ma gaṅ las byuṅ ba brtag par gyis // (cf. IX,C 3c).

'jig rten 'di na ji sñed ci yod pa //

chu yi phuṅ po 'di ni 'og tu 'gro //

'og tu ci 'drar steṅ du'aṅ de bźin te //

chos rnams thams cad de bźin śes par gyis // 2)

----

a) **H** ji yod. **L** yoṅ pa.
b) **H** chu'i phuṅ.
c) **Li** ci 'dur stiṅ. **B** du 'aṅ. **T** bźin no //.

yathāntarīkṣasmi na kiṃcid abhraṃ

k«ṣ»aṇena co dṛśyati abhramaṇḍalaṃ /

pūrvāntu jāneya kutaḥ prasūtaṃ

tathopamā jā(2523,1)(. 3)

----

yathāntarīkṣasmi na kiñcid abhraṃ

kṣaṇena co dṛśyati abhramaṇḍalaṃ /

pūrvāntu jāneya kutaḥ prasūtaṃ

tathopamāṃ jānatha sarvadharmān // 3)

----

a) **EMQ** °kṣesmi. **O** kicid; **R** kiścid atraṃ.
b) **DbSa** codghasyati; **Q** cā; **R** vo; **NO** vā. **R** atramaṇḍa°.
c) **DbWXYZ** jāneyaḥ; **DV** jānīya; **Sa** jānayaḥ.
d) **RS** tathoyamaṃ.

s)īkaronta pratibiṃbu *paśyati* /

yathaiva taṃ pūrvu tathaiva paścāt

tathopamāṃ jānatha sarvadharmān // 4)

----

tathāgatasyo parinirvṛtasya

manasīkarontaḥ pratibimbu *dṛśyate* /

yathaiva taṃ pūrva tathaiva paścāt

tathopamāṃ jānatha sarvadharmān // 4)

----

a) **X** °gatasyā. **DV** °syo yatha nir°.
b) **DbSa** manākaro 'ntaḥ pratibimba; **DV** manasi°; **WXYZ** manāsīkarottaḥ pratibimba.
c) **DV** pūrvu; **F** pūrvi; **QR** pūrvaṃ; **S** pūrvan.

ji ltar bar snaṅ cuṅ zad sprin med las //

skad cig tu ni sprin gyi dkyil 'khor snaṅ //

thog ma gaṅ las byuṅ bar śes par bya //

de bźin chos rnams thams cad śes par gyis // 3)

----

a) **BCaP** chuṅ zad. **Ca** med par. **Yc** ji ltar bar snaṅ sprin daṅ bral ba la //.
b) **Kc** cig tu na.
c) **Ca** thog mar. **Ca** gaṅ nas; **DLLiT** ga las. **Yc** thog mar gaṅ byuṅ phyis kyaṅ de bźin te //.
d) **Yc** chos rnams thams cad de bźin śes par gyis //

de bźin gśegs pa mya ṅan 'das pa dag //

ji ltar yid la byas bźin gzugs brñan snaṅ //

sṅon mtha' ji bźin phyis kyaṅ de bźin te //

chos rnams thams cad de bźin śes par gyis // 4)

----

b) **B** ji ltar mthoṅ la; **P** ji ltar mthiṅ la.

yathaiva phenasya mahāntu (2523,2)(

) na sāram adaśī

pathopamāṃ jānatha sarvadharmān // 5)

----

d) read: tatho°.

yathaiva phenasya mahāntu piṇḍaṃ

oghena uhyantu naro nirīkṣate /

nirīkṣya so tatra na sāram addaśī

tathopamāṃ jānatha sarvadharmān // 5)

----

a) **DbSaWXYZ** °va hy etasya mahantu. **NO** mahānta. **R** piṇḍa; **S** piṃṇḍā.
b) **Da** jāḍyena udgṛhīta; **R** umena udgṛhyetu. **DSaV** ucchettu; **EMNOQ** udgṛhnatu; **WXYZ** uhyate; **F** udgṛhnantu; **S** udgṛhyantu. **R** ginīkṣate. **NO** °ro nirīkṣe so tatra (ab.oc.); **Da** nirīkṣyate.
c) **Q** nirīṃjya; **R** nirījya; **E** nirīkṣa. **Y** sau ta°. **F** tatra ma na. **Da** manasorasadṛśīs; **ER** syaram; **DV** sārasandarśī; **SaWXYZ** andaśī; **EMQ** addaśīt; **F** adaśīs; **S** addaśin; **R** adaṃśī.

deve yathā varṣati sthūlavinduke

pṛthak pṛtha budbuda saṃbhavaṃti /

utpanna(2523,3)(

) sarvadharmān // 6)

----

devo yathā varṣati sthūlabinduke

pṛthak pṛthag budbuda saṃbhavanti /

utpannabhagnā na hi santi budbudā

tathopamāṃ jānatha sarvadharmān // 6)

----

a) **DV** deve; **RY** devā; all other MSS. devo (!). **R** varṣeti. **W** sthula°; **DabFMNOQSa** °bindukaṃ; **E** °bindūkaṃ.
b) **F** pṛthag pṛ°. **SaWXZ** pṛthak bu°. **S** pṛthaś cudbuda. **M** burddhudu; **E** burdbudu; **F** burbuda; **WXYZ** buddhada; **Q** bubbadu; **R** buddhadarśanaṃ bhavaṃti; **Sa** buddhadaśaṃ bhavanti. **NO** saṃbhavati.
c) **F** utpannu. **WXYZ** buddhadās; **EMQ** burbbudā; **R** buddhadā; **S** budbadā; **DV** budbudās; **Sa** buddhadāḥ.

ji ltar dbu ba maṅ po rdos pa dag //

chu bos khyer ba skyes bus ṅes mthoṅ ste //

de la brtags na sñiṅ po yod mi snaṅ //

chos rnams thams cad de bźin śes par gyis // 5)

----

a) **Yc** ji ltar lbu ba maṅ po gṅos pa dag.
b) **Yc** skyes bu ṅes mthoṅ ba.
c) **Kp** brtags ni. **Yc** sñiṅ po ci yaṅ med. **DLT** yoṅ mi snaṅ.

ji ltar char pa'i thigs chen bab pa na //

chu yi chu bur dag ni tha dad 'byuṅ //

byuṅ nas źig ste chu yi chu bur med //

chos rnams thams cad de bźin śes par gyis // 6)

----

a) **KcdnpT** char pa. **Kcd** babs pa.
b) **DLiP** chu'i chu.
c) **H** chu'i chu.

yathāpi grāmāntari lekhadarśanā

kṛyā *prakurvaṃti* pṛthak śubhāśubhaṃḥ

ne lekhasaṃkrānti girāya vidyate

ta(2523,4)(7)

----

yathaiva grāmāntari lekhadarśanā

kriyā *pravartanti* pṛthak śubhāśubhāḥ /

na lekhasaṃkrānti girāya vidyate

tathopamāṃ jānatha sarvadharmān // 7)

----

a) **Da** °māntarī; **DbSa** °māntali. **FMNOQS** °darśanāt; **R** °darśanāta; **E** °darśanān.
b) **DV** kriyāḥ. **DbSa** pravarteti; **R** pravartaṃte; **WXYZ** pravartati. **WXYZ** °thak cchubhāśubhaḥ; **EFMQSa** °śubhā /.
d) **R** tathaiva 'māṃ.

)aḥ pānamadena mahito

bhramanta saṃjānati 'māṃ vasundharāṃ

na co mahīye calitaṃ na kaṃpite

tathopamāṃ jānatha sarva(2523,5)(8)

----

a) read: mohito.
c) read: kaṃpitaṃ.

yathā naraḥ pānamadena mohito

bhramanta saṃjānati 'māṃ vasundharāṃ /

na co mahīye calitaṃ na kaṃpitaṃ

tathopamāṃ jānatha sarvadharmān // 8)

----

a) **DV** naro mānamadeṇa; **R** pānamādana; all otherc) MSS. pānamā° (sic!).
b) **EMNOQRS** bhramantu; **DFV** bhramanti. **S** sajonati; **Q** °jānatīmām. **Q** °dharāni co ma°.
c) **DV** mahīyā. **SaWXYZ** kalpitaṃ.
d) **S** janatha.

ji ltar sprin yig groṅ gźan *bskur ba las* //

dge daṅ mi dge'i bya ba so sor 'byuṅ //

sgra las sprin yig tu yaṅ 'phos pa med //

chos rnams thams cad de bźin śes par gyis // 7)

----

a) **Kcd** 'phrin yig; **Knp** phrin yig. **T** skur ba; **B** bskur pa.
c) **H** yig du.

ji ltar mi dag chaṅ gis myos nas ni //

sa 'di kun tu 'khor sñam byed mod kyi //

sa 'di 'gul źiṅ g.yos pa'aṅ med pa ltar //

chos rnams thams cad de bźin śes par gyis // 8)

----

a) **B** mos nas; **Zd** myos pa na //.
b) **H** kun du. **Zd** sa ni kun du 'gul sñam.
c) **B** g.yos ba'aṅ. **Zd** sa ni g.yos śiṅ 'gul bar gyur pa med //.

)

nirīkṣate nāri alaṃkṛtaṃ mukhaṃ /

sā tatra rāgaṃ janayitva bālā

pradhāvatī kāma geveṣamāṇā // 9)

ādarśapṛṣṭhe tatha tailapātre

nirīkṣate nāri mukhaṃ alaṃkṛtaṃ /

sā tatra rāgaṃ janayitva bālā

pradhāvitā kāma gaveṣamāṇā // 9)

----

a) **MNOQRSYZ** °pṛṣṭe. **N** °tela; **WXYZ** tailaprāte.
b) **Da** nārī; **Y** emendates nāri to nārī.
DEFMNOQV svalaṃkṛtaṃ.
c) **Vp1,2Pp1,2** so...bālo, MSS. of **Vp1** and **Pp1** bālā; **Jp1** tya...bālāḥ; **R** se tatra; **DaEFMNOQS** sa ta°; **Sa** so...bālā. **DaEFMNOQ** bālaḥ.
d) **DaFNO** °vitaḥ; **E** °vi«tā»ḥ; **M** vir«tā»ḥ; **Q** °virtoḥ; **Vp1,2Pp1,2** °vito. **EQ** kāme; **Vp1,2Pp1,2** kāmi; **Jp1** kāgamaveṣamāṇāḥ; **Jp2** gavaṣamāṇo; **Vp1,2Pp1,2** gaveṣamāṇo; **E** gavega māṇāḥ; **MQ** gavegamārṇaḥ; **DaF** gaveṣamāṇaḥ; **NORS** gaveṣamāṇāḥ.

mukhasya saṃkrānti yadā (2523,6)(

)yate /

yathā sa muḍhā janayeta rāgaṃ

tathopamā jānatha sarvadharmāṇ // 10)

----

d) **Dc** jānatu.

mukhasya saṃkrānti yadā na vidyate

bimbe mukhaṃ naiva kadāci labhyate /

yathā sa mūḍhā janyeta rāgaṃ

tathopamāṃ jānatha sarvadharmān // 10)

----

a) **WZ** mukhasya mukhasya saṃ°; **X** mukhasya mukhasaṃkrā°.
b) **S** paiva ka°.
c) **Sa** mūḍho; **Vp1,2Pp1,2** mūḍho yathā so ja°; **Jp1** mudā yathā so ja°; **Jp2** mūḍho yathā sā ja°; **DaEFMNOQ** mūḍho; **RWXZ** muḍhā. **RWXYZ** janayena.
d) **R** tathopamo.

me loṅ ṅos daṅ 'bru mar snod rnams la //

bud med kha bźin brgyan pas bltas pa na //

byis pa de ni de la chags bskyed nas //

'dod pa tshol ba'i phyir yaṅ śin tu rgyug // 9)

----

a) **Li** mi loṅ.
b) brgyan pas (sic!).
c) **H** byis ba.
d) **L** 'tshol; **B** tshel. **BDLLiPT** śin du.

cf. *PraS* [8K,1]:
me loṅ phyis pa'am 'bru mar snod dag la //
bud med brgyan pas bźin ni bltas byas te //
de la de ni 'dod chags skyes gyur nas //
'dod pa tshol źiṅ kun tu rgyug par byed //

bźin ni der yaṅ 'phos pa ma yin te //

gzugs brñan la ni nam yaṅ bźin mi rñed //

rmoṅs pa de dag 'dod chags skyes pa ltar //

chos rnams thams cad de bźin śes par gyis // 10)

----

a) **Pm** 'pho ba.
b) **Pm** mi rñad.
c) **Pm** bskyed pa.

C and **Chin.** omit this gāthā.

----

yathaiva gandharvapuraṃ marīcikā

yathaiva māyā supinaṃ yathaiva /

svabhāvaśūnyā tu nimittabhāvanā

tathopamāṃ jānatha sarvadharmān // 11)

----

b) **R** sūpinaṃ; **Jp** supanaṃ. **Da** °naṃ tathaiva.
c) **R** °śunyā. **R** nimittubhā°.
d) **S** janatha; **Jp** jānata.

yathaiva candrasya nabhe viśuddhe

hrade *viśuddhe* prati(2523,7)(

)le <na vi(ci?)> na vidyate /

tallakṣaṇāṃ jānatha sarvadharmān // 12)

----

c) **Dc** °lena cina vidyate.
d) **Dc** °lakṣaṇaṃ.

yathaiva candrasya nabhe viśuddhe

hrade *prasanne* pratibimbu dṛśyate

śaśisya saṃkrānti jale na vidyate

tallakṣaṇāṃ jānatha sarvadharmān // 12)

----

b) **WXZ** hraye. **OR** prasanna. **DSaVWXYZ** pratibimba.
c) **RSWXYZ** saśiṣya. **R** jane; **Db** jalena vidyate tathaiva.
d) **RS** °lakṣaṇaṃ. The deviation in the refrain does not occur in the Chin. translation. It reads as above: 諸法亦復然

ji ltar smig rgyu dri za'i groṅ khyer daṅ //

sgyu ma ji bźin rmi lam ji ltar bur //

mtshan ma sgom pa ṅo bo ñid kyis stoṅ //

chos rnams thams cad de bźin śes par gyis // 11)

----

a) **Oz1** smig sgyu.
b) **Yc** lta bu.
c) **Li** mchan; **Yc** mtshan ma'i dṅos po ṅo bo. **H** sgom ba. **Ca** kyis snaṅ.

Pm (p.370):
ji ltar dri za'i groṅ khyer smig rgyu daṅ //
sgyu ma ji bźin rmi lam ci 'dra bar //
chos rnams thams cad de bźin śes bya ste //
mtshan ma sgom pa ṅo bo ñid kyis stoṅ //

ji ltar nam mkha' daṅ bar zla *śar ba* //

de yi gzugs brñan daṅ ba'i mtshor snaṅ ste //

zla ba chu yi naṅ du 'phos pa med //

chos kun mtshan ñid de 'drar śes par gyis // 12)

----

a) **Ca** daṅs par.
b) **T** 'tshor; **B** mtsher. **Yc** snaṅ yaṅ //.
c) **B** 'phos ba.
d) **Yc** chos rnams thams cad de bźin śes par gyis //

yathā naraḥ śailavanāntare sthitaḥ

bhaṇeyya gāyyeya haseya (2524,1)(

)

tathopamāṃ jānatha sarvadharmān // 13)

----

cf. XXXVII,30 (2755,8):
śailaguhāgiridurgadīṣū
yadva pratiśruta jāyati pratītyaḥ //
ev' imu saṃskṛtu sarvi vijāne
māyamavīcisamaṃ* ja(2756,1)gu sarvam //

* read: māyamarīci°.

yathā naraḥ śailavanāntare sthito

bhaṇeyya gāyeyya haseyya rodayī /

pratiśrukā śrūyati no ca dṛśyate

tathopamāṃ jānatha sarvadharmān // 13)

----

a) **NO** °vanāntara.
b) **RS** bhaṇeṣya. **Q** gāyaṣya; **RS** gāyaiṣya; **NO** gāyeṣya. **DV** rodaye.
c) **DEFMNOQSaVWXZ** pratiśrutkā; **Y** emendates °śrukṣā to °śrutvā. **EMOQRWXYZ** śruyati.

gīte ca vādye ca tathaiva rodate

pratiśrukā jāyati taṃ pratītyaḥ

girāya ghoṣo na kadāci vidyate

ta(2524,2)(14)

----

cf. XXXVII,30 (2755,8).

gīte ca vādye ca tathaiva rodite

pratiśrukā jāyati taṃ pratītya /

girāya ghoṣo na kadāci vidyate

tathopamāṃ jānatha sarvadharmān // 14)

----

a) **R** vādya. **DbSaWXYZ** °ye na. **R** raucadite; **DbSaWXYZ** codite.
b) **DEFMOQSaVWXYZ** °śrutkā; **N** °śrūtkā. **Y** jaya°. **Q** omits taṃ pratī-.
c) **Da** gīrāya. **NOS** ghoṣā. **NO** kadāpi; **Y** °dācid.

Chin. omits this verse.

ji ltar mi dag nags ri'i khrod 'dug nas //

glu len smra daṅ rgod daṅ ṅu ba las //

brag cha thos kyaṅ snaṅ ba med pa ltar //

chos rnams thams cad de bźin śes par gyis // 13)

----

a) **Yc** ri bo'i.
b) **TYc** dgod.
c) **DL** brag ca.

glu daṅ rol mo de bźin ṅu ba yaṅ //

de la brten nas brag cha 'byuṅ mod kyi //

sgra la dbyaṅs de nam yaṅ yod ma yin //

chos rnams thams cad de bźin śes par gyis // 14)

----

a) **B** bźin du ba yaṅ.
b) **B** brten ni. **DL** brag ca.
c) **T** emendates la to la'aṅ.

K omits this verse.

)āmān supinānti seviyaḥ
pratibuddhu santaḥ puruṣo na paśyati /
sa bālu kāmeṣv atikāmalābhī
tathopamāṃ jānatha sarvadharmān // 15)

----

yathaiva kāmāṃ supinānti seviya
pratibuddha santaḥ puruṣo na paśyati /
sa bāla kāmeṣv atikāmalābhī
tathopamāṃ jānatha sarvadharmān // 15)

----

a) **RS** kāmā. **R** supināṃ va seviya; **DV** supinanta; **EFMNOQS** supinānta.
b) **Q** °buddhu sa°; **F** °buddhu mantaḥ. **DaF** mantaḥ; **DVab** °buddhavantaḥ; **WXYZ** satuḥ; **DbSa** °buddhasetuḥ; **V** °buddhasattvaḥ. **R** puruṣā.
c) **Sa** sa bālako mādyati kāmalobhī. **RX** sarvāla kā°. **EFMNOQS** bālu. **DVb** kāmayati. **DVVb** °lobhī.
d) **MQ** sarvakāmān.

(2524,3)(
)r[ath]ān aśvarathān vicitrān
na cātra kaścid yatha tatra dṛśyate
tathopamāṃ jānatha sarvadharmān // 16)

----

rūpāṇy atho nirmiṇi māyakāro
hastīrathān aśvarathān vicitrān /
na cātra kaścid yatha tatra dṛśyate
tathopamāṃ jānatha sarvadharmān // 16)

----

a) **R** rupāṇ ūtho; **DV** rūpān yathā. **S** athā. **M** nirmiti; **R** nirminir; **NO** nirmimi; **E** nirmisi.
b) **Sa** °rathāṃ naśva°; **R** hastīrathā vicitrāṃ (omits aśvarathān). **WXYZ** vicitrām; **E** vicitrā.
c) **V** °cid ratha.

ji ltar rmi lam na yaṅ 'dod bsten pa //
skyes bu sad par gyur nas mi mthoṅ ste //
byis pa śin tu 'dod la chags śiṅ źen //
chos rnams thams cad de bźin śes par gyis // 15)

----

c) **LiP** śin du.

sgyu ma byed pa dag gis gzugs sprul te //
rta daṅ glaṅ po'i śiṅ rta sna tshogs byas //
de la ji ltar snaṅ ba gaṅ yaṅ med //
chos rnams thams cad de bźin śes par gyis // 16)

----

a) **T** bye ba. **Yc** ji ltar sgyu ma mkhan gyis gzugs sprul te //.
b) **CaDTKcdnpOz1,2 Yc** glaṅ po.
c) **Yc** de la de dag snaṅ ba. **Oz1** ji bźin snaṅ.

yathā kumārī supināntarasmiṃ

sā pu(2524,4)(

)ta durmanesthitā

tathopamā jānatha sarvadharmān // 17)

----

yathā kumārī supināntarasmiṃ

sā putra jātaṃ ca mṛtaṃ ca paśyati /

jāte [']tituṣṭā mṛta daurmanasthitā

tathopamāṃ jānatha sarvadharmān // 17)

----

a) **EFMQRSSaVWXYZJp1** supināntare 'smiṃ; **Gr** °taresminn.
b) **WXYZ** sa; **Sa** svaputra. **DR** jātaś. **Jp1** jātaṃ ca paśyati. **D** mṛtaś.
c) **WXYZ** jāne(-ti tuṣṭā ?). **DSaV** mṛte; **Vp1,2Pp1,2** mṛti. **DV** °manaḥsthi°; **SaVp 2Pp1,2** °manasyitā.

C and **Chin.** omit this verse

----

yathā mṛtaṃ mātaram ātmajaṃ vā

svapne tu vai roditu uccaśabdam /

na tasya mātā mṛiyate na putraṃ

tathopamāṃ jānatha sarvadharmān // 18)

----

a) **S** ātmajajña.
b) **E** svapna; **SaWXYZ** svapneti. **E** rodi/tu; **DV** roditi. **Db** °śabdā.
c) **SaWXYZ** mātrā. **S** triyate. **DV** putras; **Sa** putra.

ji ltar bu mo gźon nu'i rmi lam na //

bu pho byuṅ źiṅ śi ba des mthoṅ nas //

byuṅ nas dga' źiṅ śi nas mi dga' ltar //

chos rnams thams cad de bźin śes par gyis // 17)

----

b) **T** bu po. **Ca** 'byuṅ. **T** mthoṅ na. **Yc** bu pho skyes nas śi ba des mthoṅ na //.
c) **T** byuṅ na. **T** śi na. **Yc** skyes na dga' źiṅ śi na mi dga' ste //.

= = = = = = = = =

Gr (p.44, note 270):

ji ltar rmi lam na 'dir gźon nu ma //
de yis bu daṅ skye daṅ 'chi ba mthoṅ //
skye źes rga daṅ śi na yid mi bde //
de bźin chos rnams thams cad dpes śes bya //

----

b) **Gr** reads: 'chib mthoṅ.
c) **Gr** reads: śin yid mi bde.

omits this verse

yathaiva rātrau jalacandru dṛśyate

acchasmi vārismi anāvilasmi /

(2524,5)(

) jānatha sarvadharmān // 19)

Chin. omits this verse

yathaiva rātrau jalacandru dṛśyate

acchasmi vārismi anāvilasmi /

agrāhya tuccho jalacandru śūnyaḥ

tathopamāṃ jānatha sarvadharmān // 19)

----

a) **DQRSSaVY** °candra.
b) **EMNOQ** °chasmiṃ. **EQ** °rismiṃ.
c) **Q** agrāhye. **R** tucche; **NO** tucchā. **DFQSSaVY** °candra.

yathāpi grīṣmāṇa madhyāhnakāle

tṛṣābhitaptaḥ puruṣo vrajetaḥ

maricikāṃ paśyati to(2524,5)(

20)

----

yathaiva grīṣmāṇa madhyāhnakāle

tṛṣābhitaptaḥ puruṣo vrajetaḥ /

marīcikāṃ paśyati toyarāśiṃ

tathopamāṃ jānatha sarvadharmān // 20)

----

a) **Da** madhyānta°; **E** madhyānna°. **Q** °kāla.
b) **Q** vrajete; **EFMNORSSa** vrajeta.
c) **R** omits Pādas c and d.

ji ltar mtshan mo chu yi zla ba dag //

daṅ źiṅ rñog pa med pa'i chu naṅ snaṅ //

chu zla stoṅ pa gsog ste gzuṅ du med //

chos rnams thams cad de bźin śes par gyis // 19)

----

a) **Kcdnp** mo'i. **Kdn** chu yis.
b) **B** chu nad.

ji ltar sos ka'i ñi ma phyed dus na //

skyes bu skom pas gduṅs śiṅ 'gro ba yis //

smig rgyu dag la chu yi phuṅ por mthoṅ //

chos rnams thams cad de bźin śes par gyis // 20)

----

a) **Kcdnp** so ga'i.
b) **B** sgom. **Yc** gduṅs pa'i 'gro.
c) **P** chu'i; **Li** chu'i phud.

)cikāyām udakaṃ na vidyate

sa mūḍha satva pivituṃ tad icchati /

abhūtavāriṃ pivituṃ na śakyaṃ

tathopamāṃ jānatha sa(2524,7)(21)

----

marīcikāyām udakaṃ na vidyate

sa mūḍha sattvaḥ pibituṃ tad icchati /

abhūtavāriṃ pibituṃ na śakyaṃ

tathopamāṃ jānatha sarvadharmān // 21)

----

a) **R** vidyatai.
b) **Da** svamūḍha. **Sa** matvā pi°; **S** sarvaḥ pi°. **Da** pibatuṃ.
c) **F** pibatuṃ. **DV** śakyate.

)ika puruṣu vipāṭayetaḥ

bahirdha adhyātma na sāram asti

tathopamāṃ jānatha sarvadharmā // 22)

----

yathaiva ārdraṃ kadalīya skandhuṃ

sārārthikaḥ puruṣu vipāṭayeta /

bahirdha adhyātma na sāram asti

tathopamāṃ jānatha sarvadharmān // 22)

----

a) **O** ārdruṃ; **WXZ** ādraṃ; **EMNQR** ārduṃ. **WXYZ** katalī°. **RSX** skandha; **DSaV** skandhaṃ.
b) **QSaWXYZ** puruṣa; **NO** puruṣaḥ. **EFMNOQRSSaZ** °ṭayet.
c) **RS** bahiva; **DSaV** bahirvā; **Da** bahirddha; **WXYZ** bahirdhā. **R** dhyānam asti.

smig rgyu la yaṅ chu ni yod med na //

sems can rmoṅs pa de la 'thuṅ 'dod de //

mi bden chu ni 'thuṅ bar yod mi nus //

chos rnams thams cad de bźin śes par gyis // 21)

----

a) **T** yoṅs med; **Ca** yoṅ med.
c) **Ca** btuṅ bar. **CaT** yoṅ mi nus.

ji ltar chu śiṅ rlon pa'i sdoṅ po la //

sñiṅ po 'dod phyir skyes bus de gśags kyaṅ //

naṅ daṅ phyi rol kun na sñiṅ po med //

chos rnams thams cad de bźin śes par gyis // 22)

----

a) **B** rlom pa'i.
b) **BP** bśegs; **LiT** gśegs.

cf. **Mk** p.250

na cakṣu prā(2525,1)(

)tta( ) /

pramāṇu yady eti bhaveyur indriyā

kasyāryamārgeṇa bhaveta kāryaṃ // 23)

----

a) **Dc** cakṣu vrā°;
Vc cakṣu for śrotra (sic!)

yasmād ime indriya apramāṇā

jaḍā svabhā(2525,2)(

)ka

sa āryamārgeṇa karotu kāryam // 24)

----

b) **Dc** janāḥ sva°

na cakṣu prāmāṇyu na śrotra ghrāṇaṃ

na jihva prāmāṇyu na kāya cittaṃ /

pramāṇu yady eti bhaveyur indriyā

kasyāryamārgeṇa bhaveta kāryaṃ // 23)

----

a) **DEFMNOQRV** cakṣuḥ. **E** prāṇu; **NO** pramaṇu; **MQS** prāmāṇu; **Db** prāmāṇyū; **DFV** pramāṇaṃ. **FR** śrotra; **E** śrotraṃ. **S** ghrāṇā.
b) **E** omits na before ji°. **W** jihvā. **DFV** pramāṇaṃ; **Db** prāmāṇyū; **EMNOQS** prāmāṇu. **N** nā kā°.
c) **DSaVWXYZ** pramāṇa; **EMNOQ** prāmāṇu; **RS** prāmāṇyu. **DV** eta.
d) **F** kasyārthamār°. **Q** bhavete. **O** kāryaḥ.

yasmād ime indriya apramāṇā

jaḍāḥ svabhāvena avyākṛtāś ca /

tasmād ya nirvāṇapathena arthikaḥ

sa āryamārgeṇa karotu kāryaṃ // 24)

----

a) **Da** tasmād; **S** yasmār. **Q** apamāṇa.
b) **S** jaḍhāḥ; **R** jatrāḥ; **Db** jetroḥ; **Sa** jetrāḥ.
c) **Q** ye. **EF** °pathaita; **NO** °yathaita; **M** °pathaina (adds *ta* above *na*); DV °pathaiva; **Q** °pathaita na arthi°; **S** °patheta. **F** arthikā; **Da** arthikāḥ.

mig daṅ rna ba sna yaṅ tshad ma min //

lce daṅ lus daṅ sems kyaṅ tshad ma min //

dbaṅ po 'di dag gal te tshad yin na //

'phags pa'i lam gyis su la ci źig bya // 23)

----

a) **B** tshaṅ ma min.
b) **B** tshaṅ ma min.
c) **P** min na. **Dg** gal te dbaṅ po 'di dag tshad yin na //.

cited in **Rp** (TTP, vol. 95, no. 5254, p.263-1-4 [mdo 'grel, Tsha, 327a,4]):

> mig daṅ rna ba sna yaṅ tshad ma min //
> lce daṅ lus daṅ yid kyaṅ tshad ma min //
> gal te dbaṅ pa 'di dag tshad min (sic!) na //
> 'phags pa'i la de su la dgos mi 'gyur //

'di ltar dbaṅ po 'di dag tshad min źiṅ //

ṅo bo ñid kyis bems po luṅ ma bstan //

de phyir mya ṅan 'da' ba'i lam 'dod pa //

des ni 'phags pa'i lam gyis bya ba byos // 24)

----

c) **B** 'da' pa'i las.
d) **B** byas //.

pūrvānti kāyasya avekṣyamāṇe

naivātrā kāyo na pi kāyasaṃjñāḥ

na yatra kā(2525,3)(

)da( ) pravuccati // 25)

----

pūrvāntu kāyasya avekṣamāṇe

naivātra kāyo na pi kāyasaṃjñā /

na yatra kāyo na pi kāyasaṃjñā

asaṃskṛtaṃ gotram idaṃ pravuccati // 25)

----

a) **DbSaVbWXYZ** pūrvādi. **R** kāryasya; **WXYZ** kāryyasya; **DbSaVb** kārye ca. **S** °māṇai; **DEFMNOQV** °māṇo; **Da** avekṣyamāṇo.
b) **R** na cātra; **S** na vātra. **Y** kāyā.
c) **WXYZ** na vipi.
d) **DaEFMNOS** asaṃskṛtā; **Q** asaṃkṛtā; **R** asaṃskṛtatā śrotram. **S** prabuddhati; **E** prabuddhyati; **Db** pravucati; **DV** pravucyati.

nirvṛtti dharmāṇa na asti dharmā

yeneti nāsti nna te jātu asti /

astīti nāstīti ca kalpanāvatām

e(2525,4)(26)

----

a) **Dc** dharmā na as°.

nirvṛti dharmāṇa na asti dharmā

yeneti nāsti na te jātu asti /

astīti nāstīti ca kalpnāvatāṃ

evaṃ carantāna na duḥkha śāmyati // 26)

----

a) **EDbVbVpJp** nirvṛtti; **FPpV** nivṛtti; **DVa** nivṛtta.
b) **EQ** yenevi; **PpVp** ye neha astī; **Pp(mss.)Jp** ye neha nāsti. **NO** ta jā°; **Sa** na hi jā°.
d) **Da** caranto nara du°; **ENOQ** carantā nara du°.

lus la sṅon gyi mtha' ma rab brtags na //
de la lus med lus su 'du śes med //
gaṅ la lus med lus su śes med pa //
de ni 'dus ma byas kyi rigs śes bya // 25)

----

a) L tha ma; B mtha' mar.

mya ṅan 'das pa'i chos la chos me de //
gaṅ phyir 'di med nam yaṅ yod mi 'gyur //
rtog can dag gi yod daṅ med ces bya //
de ltar spyod pa sdug bsṅal źi mi 'gyur // 26)

----

d) **Kcdnp** spyod pa'i.

)ti nāstīti ubhe ti antā

śuddhīti ime pi antāḥ

tasmād ubhe anta vivarjayitvā

madhye pi sthānaṃ na karoti paṇḍtitaḥ//

----

b) **Dc** śuddhati ime pi muktāḥ.

cf. *MMK* XV,10.
on a) cf. *LAS* X,176a and III,9a.

astīti nāstīti ubhe pi antā

śuddhī aśuddhīti ime pi antā /

tasmād ubhe anta vivarjayitvā

madhye pi sthānaṃ na karoti paṇḍitaḥ //27)

----

a) **S** astiti.
b) **EMNOQJp1,2** śuddhīti aśu°. **Jp2** ima pi.
c) **EFMNOQRSJp2** antu.
d) **Q** sthānaṃ karoti.

(2525,5)(

)ddhī aśuddhīti ayaṃ vivādaḥ

vivādaprāptāna duḥkhaṃ na śāmyate

avivādaprāptāna duḥkhaṃ nirudhyate//28)

----

astīti nāstīti vivāda eṣa

śuddhī aśuddīti ayaṃ vivādaḥ /

vivādaprāptāna duḥkhaṃ na śāmyati

avivādaprāptāna duḥkhaṃ nirudhyate // 28)

----

a) **Jp1** nāstiti. **R** °da eva; **S** °da eve.
b) **Da** śuddhītv aśu°; **EFMNOQ** śuddhīty aśu°; **Jp1** śuddhi. **R** aśuddhiti.
c) **WXYZ** vivācaprāp°; **DV** °tāna na duḥkha śaṁyati; **Pp1,2Vp1,2** °prāptyā na duḥkhaṃ praśāmyate; **Pp1(mss.)Vp1(mss.)** °prāpta na; **Jp1** °prāptāna duḥkhaṃ praśāmyate; **Jp2** °prātāna na duḥkha praśāmyati.
d) **E** °prāptāḥ // du°; **Vp1,2 Pp1,2** °prāptyā ca duḥkhaṃ nirudhyate, although their MSS. read: °prāptāna duḥkhaṃ nirudhyate; **Da** duḥkha virudhyate. **Sa** reads for c) and d): vivādaprāptyā na duḥkhan nirudhyate smṛter upasthāna kathaṃ kathetvā //. The following verses in **Sa**, up to verse 33 inclusive, are shifted forward one pāda.

yod daṅ med ces bya ba gñi ga mtha' //

gtsaṅ daṅ mi gtsaṅ 'di yaṅ mtha' yin te //

de phyir gñis ka'i mtha' ni rnam spaṅs nas //

mkhas pa dbus la'aṅ gnas par yod mi byed // 27)

----

c) **Knp** de'i phyir. **TKcdnp** gñi ga'i; **B** gñig ka'i. **B** spaṅs na.
d) **DLLiT** yoṅ mi byed.

yod daṅ med ces bya ba rtsod pa ste //

gtsaṅ daṅ mi gtsaṅ 'di yaṅ rtsod pa yin //

rtsod par gyur pa sdug bsṅal źi mi 'gyur //

rtsod pa med par gyur pa sdug bsṅal 'gag // 28)

----

a) **PT** brtsod; **B** rtson.
c) **B** rtson.
d) **B** rtson.

rtsod pa myed pas sdug bsṅal bgags pa yin //28)

----

smṛtīupasthānakathāṃ kathe(2525,6)(

) //

na kāyasākṣisya ca asti [ ]nyanā

prahīṇa tasyo pṛtha sarvamanyanā // 29)

----

caturṣu [ ] kathāṃ kathetvā

vadaṃti bālā vaya dhyānagocarāḥ

na kle(2525,7)(

)tva jñānena madāḥ prahīyate // 30)

----

smṛter upasthāna kathāṃ kathetvā

manyanti bālā vaya kāyasākṣī /

na kāyasākṣisya ca asti manyanā

prahīṇa tasyo pṛthu sarvamanyanā // 29)

----

a) **SaWXYZ** kathaṃ. **DEFMNOQRSV** kathitvā.
b) **WXZ** matyatti; **SaY** mutpatti. **OQ** °lā ca ya kā°; **N** °lā ca pa kā°; **F** °lā ca yā kā°; **E** °lā candru ya kā°.
c) **ENORSY** °kṣīsya; **Sa** °sākṣī sā ca. **Q** va asta.
d) **Q** prahiṇa. **NOWY** tasyā. **E** °manyatā.

caturṣu dhyāneṣu kathāṃ kathetvā

vadanti bālā vaya dhyānagocarāḥ /

na kleśa dhyāyī na ca asti manyanā

viditva jñanena madaḥ prahīyate // 30)

----

a) **N** caturtha. **Sa** kathā. **QSa** kathaitvā; **DNOV** kathitvā.
c) **Q** klaiśa. **Q** dhyāyana; **D** dhyāyina; **V** dhyāyi na; **Z** dhyānī na.
d) **WXYZ** vidimva.

dran pa ñe bar gźag pa'i gtam byas te //
byis pa bdag ñid lus la mṅon sum sñems //
lus la mṅon sum gyur pa rlom sems med //
de ni rlom sems maṅ po thams cad spaṇs // 29)

----

a) **P** dran ba.
c) **B** gyir pa.
d) **D** rlom sems med do.

dran ba ñe bar bźag pa'i gtam byas te //
byis bas bdag gi lus ne khugs par sems //
lus la khugs par sems pa de yis nis //
so sor bsam ba kun kyaṅ spaṅs ma yin // 29)

----

bsam gtan bźi dag gi yaṅ gtam byas nas //
byis pa bdag ñid bsam gtan spyod yul smra //
bsam gtan ñon moṅs med ciṅ rlom sems med //
śes pas rtogs nas dregs pa rab tu spoṅ // 30)

----

b) **BP** byas pa bdag.
d) **B** śes bas. **P** drags. **BLiP** spoṅs.

bsam gtan bźi yi gtam rnams byas nas su //
byis bas bsam gtan bdag gi spyod yul smras //
ñon moṅs bsam gtan byed pa sems pa myed //
mkhas śiṅ śes pas su ni dregs pa spaṅs // 30)

----

caturṣu «sa»tyeṣu kathāṃ kathetvā
vadaṃti vālā vaya satyadarśinaḥ
na [ ]tyadarśisya ca kāci manya(2526,1)(
31)

----

a) Dc °ṣu vākyeṣu.
c) Dc nanyadarśi°.

caturṣu satyeṣu kathāṃ kathetvā
vadanti bālā vaya satyadarśinaḥ /
na satyadarśisya ca kāci manyanā
amanyanā satya jinena deśitā // 31)

----

a) **DSaVWXYZ** sattveṣu. **Sa** kathaṃ. **R** kathyatvā; **DFNOV** kathitvā.
b) **N** vadati; **FDa** omit vadanti. **Da** vayam sa°. **SaSWXYZ** °darśitaḥ.
c) **Sa** kāvi.
d) **NO** omit amanyanā. **R** satye.

)ta śīlaṃ na ca teṇa manye
śruṇeyya dharmaṃ na ca tena manye /
yenaiva so manyati alpaprajño
tanmūlakaṃ duḥkha vivardhate 'sya // 32)

----

rakṣeta śīlaṃ na ca tena manye
śruṇeyya dharmaṃ na ca tena manye /
yenaiva so manyati alpaprajño
tanmūlakaṃ duḥkha vivardhate [']sya // 32)

----

a) **S** rakṣata.
b) **EFNOQ** śruṇeṣya; **DaVa** śūnyeṣva.
c) **NR** manyeti. **S** °prajñau; **Sa** °prajñā.
d) **WXZ** tamūla°; **Y** taṃ mūla°. **NO** vivarddhita; **Sa** vibarddhate.

bden pa bźi yi gtam rnams byas nas kyaṅ //
byis pa bdag ñid bden pa mthoṅ źes zer //
bden pa mthoṅ la rlom sems gaṅ yaṅ med //
rlom sems med pa bden pa rgyal bas gsuṅs // 31)

----

d) **T** bden par.

bden ba bźi rnams gtan du smras nas su //
byis bas smras pa bden ba bdag gis mthoṅ //
bden ba mthoṅ ba nams kyaṅ sems pa' myed //
rgyal bas bstan pa bden la sems pa myed // 31)

----

tshul khrims sruṅ źiṅ de yis sñems mi bya //
chos rnams mñan ciṅ des ni mi sñems te //
gaṅ dag śes rab chuṅ ṅu de sñems pa //
rtsa ba de las de yi sdug bsṅal 'phel // 32)

----

a) **TKcdnp** bsruṅ. **TKnp** bsñem.
b) **Kc** ñan ciṅ. **DTKcd** bsñems.
Knp ciṅ de yis bsñems mi bya.
c) **T** gaṅ gis śes. **B** śes rab chu du.
D bsñems.

tshul khrim sruṅ bźin de yis sems pa myed //
chos thos kyaṅ ne de yis sems pa myed //
śes rab chuṅ bas su ni de sems te //
de la sdug bdṅal rtsa ba rnam par skye // 32)

----

a) khrim (sic!).

duḥkhasya mūlaṃ ma(2526,2)(

)kena /

madena mattāna duḥkhaṃ *vi*vardhate

amanyamānāna dukhaṃ nirudhyate // 33)

----

duḥkhasya mūlaṃ madu sannidarśitaṃ

sarvajñinenā lokavināyakena /

madena mattāna duḥkhaṃ *pra*vardhate

amanyamānāna duḥkhaṃ nirudhyate // 33)

----

a) **SaWXYZ** °śitaḥ.
b) **DbY** °jñanā; **Sa** °jñatā.
c) **Q** madana. **Sa** mattā na; **RSWXZ** mantāna; **Y** emendates mantā° to mattā°.
d) **Sa** amanyanāna; **WXYZ** amanyamāna du°; **S** amavyamānyana. **Sa** adds after 33d: vibarddhate 'sya duḥkhasya mūlaṃ (madu sannidarśitaḥ) // sarvajña nāloka vināyakena madena mattāna duḥkham prabarddhate /.

On 33d cf. XIII, 9d.

kiyadbahūn dharma paryāpuṇeya

śīlaṃ na rakṣeta śrutena mattaḥ

(2526,3)(

)īliyena vrajamāna durgatim // 34)

----

kiyadbahūn dharma paryāpuṇeyyā

śīlaṃ na rakṣeta śrutena mattaḥ /

na bāhuśrutyena sa śakyu trāyituṃ

duḥśīlayena vrajamāna durgatiṃ // 34)

----

a) **WXYZ** °baṃhu; **Śb** °bahū; **Sa** °bahu. **NOSaWXYZ** paryāyaṇeyyā; **Śb** paryāyuṇeyā.
b) **Q** rakṣete; **Śb** rakṣetra. **DaFQRS** mantaḥ; **M** adds mantaḥ above mattaḥ; **Śb** matta.
c) **FW** bāhū°. **NOSa** °yena na śa°. **Sa** śakku; **Śb(ms.)WXYZ** śakṣu. **DVVs** tāyi°.
d) **N** °śīlur; **EFMNOQS** °śīluyena; **Sa** °śīla yena. **E** vrajā°.

'jig rten 'dren pa thams cad mkhyen pa yis //	sdug bsṅal rtsa ba de ni dregs śes bstan //
dregs pa sdug bsṅal rtsa ba yin par bstan //	de yaṅ kun mkhyen 'jig rten 'don mgon gyis //
rgyags pas dregs pa sdug bsṅal rab tu 'phel //	sñems pas myos pa de ni sdug bsṅal skye' //
rlom sems med pa sdug bsṅal 'gag par 'gyur //33)	myi sems pa' ni sdug bsṅal 'gog pa' yin // 33)

----

c) **Kcdnp** rgyags par. **T** dreg pa; **Kcdnp** dregs pas. **Kc** rab tu phel.

----

ji sñed chos maṅ yoṅs su chub byas nas //	ci sñed chos maṅ po la źugs pas ni //
thos pas rgyags śiṅ tshul khrims mi sruṅ na //	tshul khrims myi sruṅ ba ru thos pas myos //
tshul khrims 'chal pas ṅan 'gror de 'gro la //	maṅ po thos pa' des ni skyabs myi nus //
thos pa maṅ pos de la skyob mi nus // 34)	tshul khrims ṅan pas gdug pa'i rgyud du 'gro //

----

c) **P** 'chal bas.

cited in **Śb** (TTP vol. 102, p. 231-5-7,
D vol. 73, p. 234, fol. 924,6)

ji sñed chos rnams maṅ po chub byas kyaṅ //
thos pas rgyags nas tshul khrims mi sruṅ ba //
tshul khrims 'chal pa ṅan 'gror gaṅ 'gro ba //
de la maṅ du thos pas skyob mi nus //

----

b) **P** bsruṅ.

sacet punaḥ śīlamadena matto
na bāhuśrutyasmi karoti yogam
kṣapetva so śīlaphalaṃ aśe(2526,4)(
35)

----

c) Dc kṣametva

sacet punaḥ śīlamadena matto
na bāhuśrutyasmi karoti yogaṃ /
kṣayetva so śīlaphalaṃ aśeṣaṃ
puno pi sa pratyanubhoti duḥkhaṃ // 35

----

a) **E** °naḥ madena. **SaWXYZ** °dena datte; **EQ** manto; **R** maṃtau; **S** mantau.
b) **FW** bāhū°. **FQY** °śrutyesmi.
c) **Q** °tvā; **S** °tve. **EFMNOQRS** sau. **Sa** śīlajalam.
d) **SaWXYZ** pi saṃpraty°. **R** °anusoti.

) bhāveyya samādhi loke
na co vibhāveyya sa ātmasaṃjñāṇaṃ
punaḥ prakupyaṃti kileśa tasya
yathodrakasyeha samādhibhā(2526,5) 36)

----

b) read: °saṃjñāṃ.

kiṃcāpi bhāveyya samādhi loke
na co vibhāveyya sa ātmasaṃjñām /
punaḥ prakupyanti kileśu tasya
yathodakasyeha samādhibhāvanā // 36)

----

a) **R** bhāveyye; **N** bhāvayya.
b) **N** cā; **O** cāpi bhā°. **MNOQ** °bhāvaiyya; **RS** °bhāyaisya. **EFMNOQRS** °jñā.
c) **DaEFMNOQ** kriyeṣu; **RS** kiyaṣu; **WXYZ** kileṣu.
d) **DV** °draka°; **EX** °kasyaha. **W** °bhāvana.

gal te tshul khrims dregs pas de rgyags śiṅ //
maṅ du thos la brtson par mi byed na //
tshul khrims 'bras bu ma lus zad nas ni //
phyir yaṅ sdug bsṅal rab tu myoṅ bar 'gyur // 35)

----

a) **BDLLiP** grags pas.

de yaṅ tshul khrims myo bas myos nas su //
maṅ du thos la' nan tan yaṅ myi byed //
de yis tshul khrims 'bras bu ma' lus gtugs //
phyir yaṅ rgyen* kyis sdug bsṅal bar ru 'gyur // 35)

----

* (k 36b)

'jig rten dag na tiṅ 'dzin sgom byed kyaṅ //
de ni bdag tu 'du śes gźig mi byed //
de yi ñon moṅs phyir yaṅ rab tu ldaṅ //
lhag spyod kyis ni tiṅ 'dzin 'dir bsgoms bźin // 36)

----

a) **Kcdnp** 'jig rten pa'i tiṅ ṅe 'dzin.
B byed kyi //.
b) **T** bźig. **Oz** (164a,4 and 225a,6) des ni...
'jig mi byed.
c) **Kcdnp** de ñid ñon. **Oz** de ni ñon moṅs phyir
źiṅ rab 'khrugs te /.
d) **OzT** kyi. **Kp** tiṅ ṅe 'dzin.

cited in **Kr** (p. 55, fols. 398b,8 - 399a,2):

tiṅ ṅe 'dzin de bsgom par byed mod kyi //
de ni bdag (399a) tu 'du śes 'jug mi byed //
de ni ṅon moṅs phyir źiṅ rab 'khrugs te //
lhag spyod 'di ni tiṅ 'dzin bsgom pa bźin //

'jig rten gis ni tiṅ 'dzin cuṅ źig bsgoms //
des ni bdag du 'du śes ma bsgoms pas //
de las ñon moṅs pa' ni slad du 'byuṅ //
u tra' kas su tiṅ 'dzin bsgoms bźin no // 36)

)atyavekṣu yadi bhāvayeta /

sa hetu nirvāṇaphalasya prāptaye

ya anyahetū na sa bhoti śantaye // 37)

----

nairātmya dharmān yadi pratyavekṣate

tāṃ pratyavekṣya yadi bhāvayeta /

sa hetu nirvāṇaphalasya prāptaye

ya anyahetū na sa bhoti śāntaye // 37)

----

a) **DbSaWXYZ** nirātma. **WXYZ** dharmāt. **S** pratyavyakṣate; **Z** °vekṣete.
b) **EMRSSaWXYZ** °vekṣa. **R** °vayet; **X** °veyeta.
c) **Bh1** hetur. **Bh3** °phala prā°.
d) **Y** ye; **DV** yo. **Da** ananya; **R** ane hetu; **EMNOQS** °hetu; **DFV** °hetur. **NO** na bhoti; **Bh1(MSS.)** na tad bhoti; **DaF** bhotu.

yathā nara(2526,6)(

)ārthikaḥ

na tasya pādā prabhavaṃti gacchituṃ

gṛhītva co[ ]hi sa tatra hanyate// 38)

----

yathā naraś cauragaṇair upadrutaḥ

palāyituṃ icchati jīvikārthikaḥ /

na tasya pādā prabhavanti gacchituṃ

gṛhītva caurehi sa tatra hanyate // 38)

----

a) **DbWXYZ** cora[ ]ṇair; **Sa** coragaṇair.
b) **Sa** °ti vītārthikaḥ; **WXYZ** °ti vitārthikaḥ; **DV** jīvitārthi°.
c) **DEFMNOQRSV** pādāḥ. **RS** prabhadanti.
d) **Y** gṛhīta. **WXYZ** corehi.

gal te bdag med chos la rab rtog ciṅ //
de dag brtags nas gal te sgom byed na //
'bras bu mya ṅan 'das thob rgyu de yin //
rgyu gźan de dag źi bar 'gyur mi srid // 37)

Cited in **Bh1** (*MBT* II, p.245), **Oz** and **Kr**(TTP no. 5334, vol. 102, p.17 and p.53):
gal te chos la bdag med so sor rtog /
so sor de brtags gal te bsgom pa ni //
de ñid mya ṅan 'das thob 'bras bu'i rgyu //
rgyu gźan gaṅ yin de ni źi mi 'gyur //

----

a) **Kr** gaṅ de chos la.
b) **Kr** rtogs.**KrOz** sgom.
c) **Oz** de ni.
d) **Kr(p.53)** rgyu gźan gaṅ yin gyis ni źir mi 'gyur //.

chos la' bdag myed gaṅ gis brtags nas su //
brtags pa' de yaṅ rab tu bsgoms na' ni //
rgyu des mye' ṅan 'da' ba'i 'bras bu thob //
gźan gis su ni źi ba'i rgyur myi 'gyur // 37)

----

mi źig chom rkun maṅ pos rab gtses nas //
'tsho bar 'dod pas bros śiṅ 'gror brtsal na //
de yi rkaṅ pa 'gro źiṅ rgyug ma nus //
chom rkun dag gis de bzuṅ bcom pa ltar // 38)

----

a) **B** chom kun. **Kdnp** chom rkun tshogs kyis; **Kc** chom kun tshogs kyis. **P** gces nas.
b) **T** rtsal na.
d) **B** chom kun.

ji ltar rkun po rnams kyis myi gtses nas //
srog phyir ru ne de yaṅ 'bros par 'dod //
de yi rkaṅ pa' 'bros par myi nus pa' //
rkun pos bzuṅ nas brdegs pa' de phyir ro // 38)

----

d) MS: rkun pos pos bzuṅ.

evaṃ naraḥ śīlavihīna mūḍha

balāyituṃ (2526,7)(

)tuṃ

jarāya vyādhī maraṇena hanyate // 39)

----

evaṃ naraḥ śīlavihīna mūḍhaḥ

palāyituṃ icchati saṃskṛtātaḥ /

sa śīlahīno na prabhoti gacchituṃ

jarāya vyādhyā maraṇena hanyate // 39)

----

c) **N** śīlahīnā; **S** śīlahīnau. **Q** prabhāti.
d) **O** janāya. **Db** vyādhyāḥ. **E** hanyet; **FMRS** hanyeta; **Q** hanyata.

yathaiva corāṇa bahū sahasrā

nānāmukhehi prakaronti pāpaṃ /

evaṃ kile(2527,1)(

) // 40)

----

yathaiva caurāṇa bahū sahasrā

nānāmukhehī prakaronti pāpaṃ /

evaṃ kileśā vividhair mukhebhi

yathaiva caurā hani śuklapakṣaṃ // 40)

----

a) **S** corāṇa; **Sa** coragaṇa; **WXYZ** cogaṇa. **QWXYZ** bahu. **DEFMNOQV** sahasro.
b) **R** nānyamu°; **DV** °mukhehi. **DEFMNOQRSV** prakaroti.
c) **E** kileśār vi°. **R** vividhait. **DV** °khebhir; **Sa** °bhiḥ.
d) **DEFMNOQV** cauro; **S** corā; **DbSa** rohārani; **WXYZ** cohārani. **Q** havi; **N** hira; **O** hari. **DDbSaVWXYZ** °pākṣam.

de bźin tshul khrims ñams pa rmoṅs pa'i mi //
'dus byas dag las 'bros par 'dod mod kyi //
tshul khrims ñams pas de yaṅ 'bros mi nus //
na rga 'chi ba dag gis śin tu bcom // 39)

----

b) **T** mod kyis.
d) **LiP** śin du. **T** gźom.

de bźin tshul khrims myed pa'i myi rmoṅs pa' //
'dus byas 'di las 'bros par 'dod kyaṅ ni //
tshul khrims ñams pas 'bros par myi nus pa' //
rga' daṅ śi daṅ nad kyis brdegs phyir ro // 39)

----

ji ltar mi rgod stoṅ phrag maṅ po dag //
rnam pa du ma'i sgo nas sdigs (!) pa byed //
de bźin ñon moṅs sgo rnams du ma nas //
mi rgod bźin du dge ba'i phyogs rnams 'joms // 40)

----

b) **T** sdig. **DLT** byed pa.

ji ltar myi rgod stoṅ phrag maṅ po yis //
mṅon du sdig pa' maṅ po rab du byas //
de bźin ñon moṅs rnam pa' sgo maṅ pos //
myi rgod kyis su dkar po'i skyabs bsad bźin // 40)

----

yenū sunidhyapta nirātma skandhā
ākruṣṭu paribhāṣṭu na maṃku bhoti /
sa kleśamārasya vaśaṃ na gacchate
yaḥ śunyatāṃ jā(2527,2)(41)

----

a) **Dc** °dhyaptu.
c) **Dc** akleśa°.

yenū sunidhyaptu nirātma skandhā
ākruṣṭu paribhāṣṭu na maṃku bhoti /
sa kleśamārasya vaśaṃ na gacchate
yaḥ śūnyatāṃ jānati so na kupyate // 41)

----

a) **N** yenā; **EFMOQRS** yeno; **DbWX** yenu; **DV** yena; **Sa** yena sa ni°. **E** stunidhyantu; **NO** °dhyantu; **S** °dhyaṃmu; **SaWXYZ** °dhyapti; **DV** °dhyāptu.
b) **EV** ākruṣṭhu; **NORSaWXYZ** ākruṣṭa. **E** °bhāṣṭhu; **WX** °bhāṣṭa; **Sa** °bhāṣu; **DaVa** paridraṣṭu. **EM** saṃkṣa; **DSaV** śaṅku; **Q** sakṣa; **F** saṃku; **NO** manakṣatyati /.
c) **R** śu kle°. **DaVa** saṃkle°. **W** kleśar māra°. **S** ta gacchete.
d) **SaY** ye śū°. **R** jānāti; **S** jenati.

)nyatāṃ
na ca prajānāti yathā nirātmakāḥ
te aprajānanta pareṇa coditā
krodhābhibhūtā paruṣaṃ vadaṃti // 42)

----

bahū jano bhāṣati skandhaśūnyatāṃ
na ca prajānanti yathā nirātmikāḥ /
te aprajānanta parehi coditāḥ
krodhābhibhūtāḥ paruṣaṃ vadanti // 42)

----

a) **QSXY** bahu.
b) **DV** prajānāti. **DVY** °ātmakāḥ.
c) **R** avrajā°. **O** purehi.
d) **Q** kodhā°. **ERSWXYZ** puruṣaṃ. **Q** veda°.

gaṅ gis phuṅ po bdag med rab brtags te //
spyos śiṅ brgyad kyaṅ źum par mi 'gyur ba //
ñon moṅs bdud kyi dbaṅ du de mi 'gro //
stoṅ pa śes pa de la 'khrug pa med // 41)

----

a) **T** btags.
b) **T** brgyas.
d) **Kcdnp** stoṅ par.

gaṅ gis bdag myed phuṅ po' bsgoms pa' la //
'khros śiṅ kha' ṅan smras kyaṅ de myi 'khrug //
ñon moṅs bdud kyi dbaṅ du 'gro ma' yin //
stoṅ pa' ñid śes pas ne de myi 'khrug // 41)

'gro maṅ phuṅ po stoṅ par ston mod kyi //
ji ltar bdag med de dag mi śes te //
mi śes de dag gźan gyis brgal na yaṅ //
khro ba'i zil gyis non ciṅ tshig rtsub smra// 42)

----

a) **Knp** ston mi nus.
c) **T** rgal.

'gro maṅ kun ni phuṅ po stoṅ par smra' //
bdag myed ci 'dra' ba' ne yoṅ myi śes // (k 37a)
myi śes de dag gźan gyis bskyod pa' daṅ //
'khro ba'i zil kis non pas rtsub par smra' // 42)

----

d) kis (!).

yathā naro ātu(2527,3)(

)ucyate /

sa dīrghagailānyadukhena pīḍita

paryeṣate vaidyu cikitsanārthikaḥ // 43)

----

yathā naro āturu kāyaduḥkhito

bahūhi varṣehi na jātu mucyate /

sa dīrghagailānyaduḥkhena pīḍitaḥ

paryeṣate vaidyu cikitsanārthikaḥ // 43)

----

a) **RS** naro-m-ā°. **Y** ātura; **N** ātunu.
b) **DbSa** bahūni; **WXYZ** bahuni. **DMQR** bahuhi; **N** bahubhir; **O** bahubhi; **E** bahuṣtti. **EM** verṣehi; **Q** veṣehi; **R** vaśvehi.
c) **DabFWXYZ** dīrghaśai°; **S** dīrgharai°. **V** dukhe°; **WXZ** duḥkhaina.
d) **Sa** paryeṣa vai°; **QWX** paryaṣate; **S** payaiṣate. **NOR** vaidya.

punaḥ punas tena gaveṣatā ca

āsādito vai(2527,4)(

)thapetvā

prayuktu bhaiṣajyam idaṃ niṣevatāṃ // 44)

----

punaḥ punas tena gaveṣatā ca

āsādito vaidyu vidū vicakṣanaḥ /

kāruṇyatāṃ tena upasthapetvā

prayuktu bhaiṣajyam idaṃ niṣevyatāṃ // 44)

----

a) **RS** gaveṣavā ca.
b) **NORSWXYZ** vaidya. **DRSa** vidu.
c) **R** kāruṇyutāṃ. **EM** upasthapitvā; **Q** °sthepitvā; **DbRSSaVbWXYZ** °sthayitvā; **NO** °stapehi.
d) **EFMNOQRS** °yukta. **WXZ** °ṣajyām. **DbSaWXYZ** adan ni°. **Sa** nisevya°.

mi dag na źiṅ lus ni sdug bsṅal te //
lo graṅs maṅ por res 'ga' ma thar ba //
de ni yun riṅ nad kyis ñon moṅs pas //
nad rnams gso ba'i phyir yaṅ sman pa btsal //

----

a) **Kcdnp** bsṅal ltar.
b) **P** thar pa.
d) **P** phyir yod.

ci ltar myi lus nad kyis ñon moṅs pa' //
lo maṅs su yaṅ res 'ga' thar ma' myoṅ //
de ni yun riṅs nad kyis ñon moṅs ste //
chog ga'i don du sman pa' kund du tshol // 43)

----

yaṅ daṅ yaṅ ni de yis btsal ba daṅ //
sman pa mkhas śiṅ rig pa des rñed de //
des kyaṅ sñiṅ rje ñe bar bźag nas ni //
sman 'di gtaṅ bar gyis źes smras pa daṅ //44)

----

b) **B** mkhas pa śiṅ rig des.
c) **L** rje che bar. **T** gźag.
d) **LT** btaṅ. **B** gtaṅ par. **BPT** gyis śes; **L** gyis śig; **Li** gyis śis. **T** źes byin pa daṅ.

phyi phyir de yis kun du btsal pa' daṅ //
sman pa' mkhas śiṅ śes pa' de nas rñed //
de yis sñiṅ rje ñer bźag sbyar pa' ni //
'di lta' bu yi sman rnams gtaṅ phyird te // 44)

----

gṛhītva bhaiṣajya pṛthūn varān varān

upanāmaye vaidyu tad āturasya /

na seva(2527,5)(

)*ha hitasmi kāle*

na vaidyadoṣo na bhaiṣajānāṃ

tasyaiva doṣo bhavi āturasya // 45)

----

a) **Dc** pṛthūtvarā tvarā.
b) **Dc** nupanāmaye
d) **Dc** hi tasmi.
e) read: na ca bhaiṣa°.

gṛhītva bhaiṣajya pṛthuṃ varāṃ varāṃ

na sevate āturu yena mucyate /

na vaidyadoṣo na ca bhaiṣajānāṃ

tasyaiva doṣo bhavi āturasya // 45)

----

a) **EFMQ** bhaiṣajyu; **R** °jyā. **E** pṛtham. **DbVbWXYZ** pṛthu varāṇāṃ; **Sa** pṛthū varāṇāṃ.
b) **R** te seva°.
c) **E** bheṣa°; **RS** °ṣajya.

evaṃ iho śāsani pravrajitā

paryāpunitvā va(2527,6)(

)bhiyukta bhonti

ayuktayogīna kuto 'sthi nirvṛti / 46)

----

a) **Dc** ihau.

evaṃ iho śāsani pravrajitvā

paryāpuṇitvā bala dhyāna indriyān /

na bhāvanāyām abhiyuktu bhonti

ayuktayogīna kuto 'sti nirvṛtiḥ // 46)

----

a) **Da** ihau; **DV** iha. **EMNOQRS** śasanī; **Sa** sās°.
b) **Sa** paryāyuṇi°; **S** paryāpraṇi°. **R** vana dhyā°; **DbSa** caladhyāna indriyāḥ.
c) **E** °nāyān. **DNOSaV** °yukta; **S** °sukta. **YZ** bhontī; **EFMNOQRS** bhotī.
d) **Sa** °yogī na ku°. **NQ** nivṛ°; **DabSa** nirvṛtaḥ.

sman maṅ bzaṅ źiṅ phaṅs pa des blaṅs nas //
na ba 'tsho bar 'gyur ba'i sman mi 'thuṅ //
sman pas ma lan sman gyis ma ñes te //
nad pa de ñid kyis ni ñes pa yin // 45)

----

b) **BT** 'gyur pa'i.
c) **Kp** man lan sman.
d) **Kcdnp** de ni nad pa ñid kyis ñes pa yin //.

so so'i sman mchog bzaṅ po kun bsdus na' //
nad pa' gaṅ gis mos te gtoṅ myi btub //
sman pa' daṅ ne sma'an la' ñes myed kyi //
nad pa' de ñid kyis su ni ñes par gyurd // 45)

----

de bźin bstan pa 'di la rab byuṅ ste //
stobs daṅ bsam gtan dbaṅ po kun rig nas //
sgom pa la ni mṅon par brtson mi byed //
rigs par mi brtson ga la mya ṅan 'da'// 46)

----

c) **T** bsgom. **D** mṅon bar.
d) **T** rig. **B** rigs mi brtson.

de bźin ṅa' yis bstan la' rab du byuṅ //
stobs daṅ bsam gtan dbaṅ po bsgrubs kyaṅ ni //
bsgom pa' de la nan tan ma' byas te //
nan tan myed la' byaṅ chubs ga' la' yod // 46)

----

svabhāvaśunyā sada sarvadharmā
vastuṃ vibhāventi jināna putrāḥ
sarveṇa sa(2527,7)(
)ta tīrthīkānāṃ // 47)

----

d) **Dc** bhavatīrthikānām.

svabhāvaśūnyā sada sarvadharmāḥ
vastuṃ vibhāventi jināna putrāḥ /
sarveṇa sarvaṃ bhava sarva śūnyāḥ
prādeśikī śūnyata tīrthikānāṃ // 47)

----

a) **DSaV** °śūnyāḥ. **Q** sade. **DV** °dharmā.
b) **NO** °bhāvanti; **WXYZ** °bhāvetti.
c) **Sa** °eṇa sarve bha°; **Db** sarvabhava śū°. **DV** śūnyaṃ.
d) **DRV** śūnyatā. **R** tirthikāṃ; **S** tīrthikāṃ.

na vijña bālehi karonti vigrahaṃ
satkṛtya bālā parivarjayaṃti
[ ]ke eti praduṣṭacittā
na bāla(2528,1)(48)

----

a) **Dc** lābhehi ka°.
b) **Dc** balāḥ

na vijña bālehi karonti vigrahaṃ
satkṛtya bālān parivarjayanti /
mamāntike eti praduṣṭacittā
na bāladharmehi karonti saṃstavaṃ // 48)

----

a) **RS** vijñā; **M** vijñu. **EFMNOQRS** karoti.
b) **QWXYZ** satkṛ bā°. **Db** bālām.
c) **V** enti; **Śb** ceti. **R** °duṣṭhaciṃtā.
d) **Q** bālādhamahi; **R** °dharmahi; **F** °dharmāhi. **DEFRSaVWXYZ** karoti. **WXYZ** sestavaḥ; **Db** saṃstavaḥ.

rtag tu chos kun raṅ bźin stoṅ pa ste //

rgyal ba'i sras rnams dṅos po rnam par 'jig //

srid pa thams cad yoṅ ye stoṅ pa ste //

ñi tshe'i stoṅ pa mu stegs can dag gi // 47)

----

c) **B** yod ye.
d) **T** dag gis.

cf. **Rp** (TTP vol. 95, no. 5254, p. 264-1-7,8):

sṅon gyi mthas stoṅ phyi ma'i mthas kyaṅ stoṅ //
skye daṅ gnas daṅ 'jig pa'i dṅos pos stoṅ //
srid pa thams cad yoṅ ye stoṅ pa ste //
phyogs gcig stoṅ ñid mu stegs can rnams kyi//

cf. **Mk** pp. 322, 323:
chos rnams thams cad rtag tu raṅ bźin stoṅ //
rgyal sras rnams kyis dṅos po rnams bśig na //
srid pa kun ni yoṅ gis thams cad stoṅ //
phyogs gcig stoṅ ñid mu stegs can rnams kyi //

chos kun rtag tu ṅo' bo ñid kis stoṅ //

rgyal ba'i bu rnams dṅos po las su bsgom //

thams cad gyis su ṅo bo thams cad stoṅ //

mur 'dug rnams ni phyogs gcig stoṅ pa' 'o // 47)

----

a) kis (!).

mkhas pa byis pa dag daṅ rtsod mi byed //

byis pa dag ni ri mor byas nas spoṅ //

źe sdaṅ sems kyis bdag gi druṅ 'oṅ źes //

byis pa'i chos la brten par yoṅ mi byed // 48)

----

d) **BDLiP** sten; **T** rten. **D** yaṅ mi byed;
BP yod mi byed.

cited in **Śikṣāsamuccaya** (TTP vol. 102, p. 233-1-8;
D vol. 73, p. 235, fol. 929,6):

'di dag bdag la gnod sems ldan pa źes //
mkhas pas byis pa rnams daṅ rtsod mi byed //
bsti staṅ byas te byis pa yoṅs su spoṅ //
byis pa'i chos la 'dris par yoṅs mi byed //

----

b) **P** mkhas pa.

śes pas su ni byis sba' daṅ myi rtsod //

rim mgro' byas nas byis sba' yoṅs su spoṅ //

'di dag bdag la' gnod par sems pa' yin //

byis sba'i chos la' bstod par yoṅ myi byed //48)

)t[ ] s[ ]vanāṃ
viditva bālān svabhāvasaṃtatim
kiya ciraṃ bālu susevitā pi
purato hi te bhonti amitrasannibhāḥ // 49)

----

c) **Dc** asevitāpi.

na vijña bālāna karoti sevanāṃ
viditva bālāna svabhāvasaṃtatiṃ /
kiyacciraṃ bālu susevitā pi
puno pi te bhonti amitrasannibhāḥ // 49)

----

a) **EFMNOQS** karonti.
b) **R** vidito.
c) **SSaŚbY** bāla; **R** vātva su°.
S subhaivitā; **DEFMNOQV** °vito; **Vs** susevināpi.

na vijña bā(2528,2)(
)vadharmatām
svabhāvabhinnāḥ prakṛtīya bālā
nā cāsti mitraṃ hi tṛthagjanānām // 50)

----

d) read: pṛthagjanānām.

na vijña bālaiṣv iha viśvasanti
vijñāya bālāna svabhāvadharmatāṃ /
svabhāvabhinnāḥ prakṛtīya bālā
na cāsti mitraṃ hi pṛthagjanānāṃ // 50)

----

a) **Y** amajña for na vi°. **M** vijñu bāleṣvi vi°; **R** bāleṣṭiha; **Y** emendates bālaiṣv to bāleṣv; **DEFNOSSaŚbV** bāleṣv; **Q** bāleṣy. **NO** iha saṃviśanti.
b) **W** na vijñā°. **QS** vijñaya.
ŚbVs svabhāvasaṃtatim.
c) **DV** °bhinna; **Sa** °bhinnā. **F** °īya vāsā.
Sa prakṛtāya vālāḥ.
d) **ŚbVs** kuto 'sti mi°. **FSa** mitre hi.

byis pa dag gi raṅ bźin rgyud rig nas //

mkhas pa byis pa dag daṅ mi 'grogs te //

ji srid du ni byis pa legs bsñen kyaṅ //

de dag phyir yaṅ dgra daṅ 'dra bar 'gyur // 49)

----

d) **B** 'dra par.

cited in **Śikṣāsamuccaya** :

byis pa ji srid yun riṅ legs bsten kyaṅ //
de dag phyir źiṅ mi mdza' 'gras 'gyur źes //
byis pa'i ṅo bo ñid kyis rgyus śes nas //
mkhas pa byis pa dag daṅ sten mi byed //

----
a) **D** riṅs.
d) **P** bsten.

* mkhas pas su ni byis sba' rnams myi bsten //

byis ba'i ṅo bo ñid daṅ rgyud śes phyir //

byis sba' daṅ ni ji srid riṅs bstend kyaṅ //

de yaṅ dgra' 'dra' ba' ru 'gyur bar 'oṅ // 49)

----

* (k 37b)

mkhas pa byis pa dag la yid mi rton //

mkhas daṅ byis pa'i raṅ bźin chos ñid ni //

byis pa'i raṅ bźin ṅaṅ tshul tha dad de //

so so'i skye bo la ni mdza' ba med // 50)

----

c) **B** daṅ tshul. **B** tha daṅ de.
d) **B** mdza' pa.

cited in **Śikṣāsamuccaya** :

byis pa raṅ bźin ṅo bo tha dad de //
so so'i skye bo rnams la mdza' med ces //
byis pa rnams kyi ṅo bo ñid śes nas //
mkhas 'dir byis pa rnams la yid mi rton //

mkhas pas byis sba' 'di la' yid myi ches //

byis sba' rnams kyi chos ñid śes nas su //

byis ba'i raṅ bźin yoṅs kyis tha' dad de //

so sor 'gro' ba' rnams daṅ mdza' ba' myed // 50)

----

sahadharmiyeno vacanena uktāḥ

krodhaṃ ca doṣaṃ (2528,3)(

)dharmā

imam arthu vijñāya na viśvasaṃti // 51)

----

sahadharmikeno vacanena uktāḥ

krodhaṃ ca doṣaṃ ca apratyayaṃ ca /

prāviṣkarontī imi bāladharmā

imam arthhu vijñāya na viśvasanti // 51)

----

a) **Śb** °dhārmi°; **DbSaVbWXYZ** °mi teno. **DbSaVbWXY** uktaḥ.
b) **R** krodhaś ca roṣaś ca. **DaEFMNOQSVa** roṣaṃ.
c) **R** °karāṃtī; **DFV** °karonti. **DbV** °dharmān.
d) **NORŚbVsWXYZ** artha; **Sa** arthaṃ; **S** atha. **R** viśvayaṃti.

bālāna bālā balebhi samaṃ sameti

yathā amedhyena amedhyu sārdham

vijñā puna vi(2528,4)(

)ṇḍe // 52)

----

a) read: bālā hi balebhi.

bālā hi bālehi samaṃ samenti

yathā amedhyena amedhyu sārdhaṃ /

vijñā punar vijñajanena sārdhaṃ

samenti sarpir yatha sarpimaṇḍe // 52)

----

a) **WXYZ** same; **R** samehi; **F** samati.
b) **F** amadhyena; **S** amedhyai°. **R** amedhyū sā°; **Śb** amedhya sā. **SaŚb** sārddhaṃ.
c) **DV** vijñāḥ; **Śb** vijñaḥ; **R** vijñāya na vi°. **SQWXZ** puna. **RS** °jñājane°; **WXZ** °jenaina; **Y** °janaina. **SaŚb** sarddhaṃ.
d) **R** yememti. **QWZ** sapir ya°. **EQ** sapima°; **DEFMNOQV** °maṇḍaiḥ.

chos daṅ ldan pa'i tshig tu smras na yaṅ //
yid mi ches daṅ źe sdaṅ khro ba dag //
mṅon par ston pa 'di ni byis pa'i chos //
don 'di rnam par rig pas yid mi rton // 51)

----

mtshuṅs spyod kyis su de la' smras pa' daṅ //
'khro źiṅ ñes par sems la' yid myi ches //
mṅoṅ bar byed pa' 'di ni byis sba'i chos //
de yi don śes pas ni yid myi ches // 51)

----

b) **T** khro ba daṅ.
d) **T** ston.

cited in **Śikṣāsamuccaya** :

chos daṅ mthun pa'i tshig gis smras gyur kyaṅ //
khro daṅ źe sdaṅ yid mi ches pa dag //
rab tu smra ste 'di ni byis pa'i chos //
don de rnam par śes nas yid mi rton //

----

a) **P** tshig gi.

byis pa daṅ ni byis par 'thun 'byor pa //
ji ltar mi gtsaṅ ba daṅ mi gtsaṅ bźin //
mkhas pa dag ni mkhas pa'i skye bo daṅ //
'thun źiṅ 'byor pa mar daṅ sñiṅ khu bźin //52)

----

byis sba' rnams daṅ byis sba'ar mthun bar 'gyur
«ph»yi sa' daṅ ni phyis sar 'thun ba' bźin //
mkhas pa' daṅ ni 'gro' bar mkhas par mthun //
yaṅ mar daṅ ni mar du mthun ba' bźin // 52)

----

a) **LTKcdnp** mthun. **Kcd** sbyo ba; **Knp** 'byor pa.
b) **B** gtsaṅ pa.
d) **LTKnp** mthun. **Kcd** mthun bźin. **Kc** 'byor ba.
BLiPT sñiṅ ku; **Kd** daṅ ñid du bźin.

cited in **Śikṣāsamuccaya** :

byis pa rnams ni byis pa dag daṅ mtshuṅs //
dper na ṅan skyugs daṅ ni ṅan skyugs bźin //
mkhas pa rnams ni mkhas daṅ lhan cig ste //
mar daṅ mar gyi ñid khur mtshuṅs pa bźin //

saṃsāradoṣāṇa apratyavekṣanāḥ

karmāṇa vipākum anontarattā

buddhāna co vākyam aśraddhadhānās

te cchedyabhodyasmi (2528,5)(' 53)

----

d) read: °bhedyasmi.

saṃsāradoṣāṇa apratyavekṣaṇā

karmāṇa vipākum anotarantāḥ /

buddhāna co vākyam aśraddadhānās

te cchedyabhedyasmi caranti bālāḥ // 53)

----

a) **DbSaVbWXYZ** saṃskārado°. **S** °doṣāṇā. **Q** apratyavakṣa°; **DEFMNOQRSV** °kṣanāt.
b) **DbFSaVWXYZ** vipākam; **NO** vi[ ]kurm; **Q** vi[ ]kum; **E** [ ]pākunm. **DEFMNO** anācarantaḥ; **Q** anācaranteḥ; **Va** anocarantaḥ; **Sa** anottarantā.
c) **EFMNOQ** vākyan. **Da** °na vovāhya na śra°. **R** °dadhānas; **Y** °dadhānos.
d) **Sa** tacche°. **X** °bhedyanti calanti.

) śilpasthāneṣu bhavaṃti kovidaḥ

daridrabhūtāna dhanaṃ na vidyate

ājīvamānā *sada* pravrajanti // 54)

----

sudurlabhaṃ labhya manuṣyalābhaṃ

na śilpasthāneṣu bhavanti kovidāḥ /

daridrabhūtāna dhanaṃ na vidyate

ajīvamānās *tada* pravrajanti // 54)

----

a-b) **DaEFMNOQRS** °lābham aśilpa°.
c) **Sa** °bhūtā na dha°; **R** evaṃ for dhanaṃ; **Q** omits dhanaṃ.
d) **E** °monās.

'khor ba'i ñes la so sor ma brtags te //

las kyi rnam par smin la mi 'jug ciṅ //

saṅs rgyas rnams kyi tshig la ma dad pas //

byis pa de dag bcad ciṅ gtub par 'gyur // 53)

'khor ba'i ñes la' rab du ma' brtags śiṅ //

las kyis rnam par smyin la' ma' źugs pa' //

saṅs rgyas (k 38a)

saṅs rgyas rnams kyi tshig la ma dad pas //

byis ba de dag bcad ciṅ gtub par 'jug // 53)

----

b) **B** lus kyi rnam.
d) **H** byis ba. **T** btub. **H** par 'jug.

mi 'thob rab tu rñed dka' thob nas ni //

bzo yi gnas dag la ni mkhas ma gyur //

dbul por gyur ciṅ nor yaṅ yod med de //

de nas 'tsho ba med pas rab tu 'byuṅ // 54)

----

a) **GHL** thob; **T** mthoṅ. **GH** rab du. **H** dka'thob.
Kcdnp rab tu rñed dka' mi ñid thob nas ni //.
b) **HKnp** bzo'i gnas. **H** ma gyurd; **B** ma 'gyur; **Kcdnp** mi 'gyur.
c) **H** gyurd. **DGHLT** yoṅ med.
d) **GH** rab du. **T** byuṅ.

te pravrajitvā iha (2528, 6)(

) pāpamitrehi parigṛhītās

thā nācarante sugatāna śikṣām // 55)

----

c) **Dc** mamitrehi.
d) read: tāṃ nā°.

on 55a) cf. XXXVII, 77a.

te pravrajitvā iha buddhaśāsane

adhyoṣitā bhonti 'ha pātracīvare /

te pāpamitrehi parigṛhītās

tāṃ nācarante sugatāna śikṣan // 55)

----

a) **S** teṣu vraji°. **EY** °śāsanaṃ.
b) **DV** adhyuṣitā; **EFMNOQSa** adhyeṣi°. **Q** °ti he; **NO** °ti ca. **Sa** °cīvale; **Y** °cīvaraṃ.
c) **R** omits te. **DaFVa** °mitreṇa. **Sa** parīgṛhī°.
d) **F** tā nā°. **DV** śikṣām.

ta ātmanaḥ śīlam apaśyamā«nāś

ci»ttasya vyavasthāṃ na (2528,7)(

)gupsaṃti ta pāpakarmaḥ // 56)

----

b) read: cittavyavasthāṃ; **DcVc** vyavasthaṃ
d) **Dc** opsanti ca pāpakarmāḥ.

te ātmanaḥ śīlam apaśyamānāś

cittavyavasthān na labhanti bālāḥ /

rātriṃ divaṃ bhonti ayuktayogā

na te jugupsanti ca pāpakarma // 56)

----

a) **Sa** ayasyamānāḥ.
b) **SaWXYZ** °vasthā; **DV** °vasthāṃ.
c) **R** bhoti. **MQS** °yoga.
d) **S** jagu°; **WXYZ** °gupsyanti. **RSWXYZ** °ti ta pāpa°; **Sa** °ti na pāpakarmaṇaḥ.

sańs rgyas bstan 'dir de dag rab byuṅ nas //
lhuṅ bzed chos gos dag la chags par 'gyur //
de dag sdig pa'i grogs pos yoṅs zin pas //
bde bar gśegs pa'i bslab pa mi spyod de // 55)

----

b) **B** lhuṅ gzed. **B** chags bar.
d) **P** bslab ba.

de dag bdag gi tshul khrims ma mthoṅ bas //
byis pa dag ni sems gnas mi rñed ciṅ //
ñin mtshan rnal 'byor la yaṅ mi brtson pas //
de dag sdig pa'i las la smod mi byed // 56)

----

b) **GH** byiṣ ba.
c) **H** brtson bas.
d) **BDLLiPT** sdig pa'i lam.

kāyena cittena asaṃyatānāṃ

na kiṃci vācāya ajalpitavyaṃ /

sadā gaveṣanti parasya do(2529,1)(

57).

----

a) Dc kalena cittena susaṃya°.
c) Dc gaveṣyanti.

kāyena cittena asaṃyatānāṃ

na kiñci vācāya na jalpitavyaṃ /

sadā gaveṣanti parasya doṣāṃ

aparāddhu kiṃ kena ta codayiṣye // 57)

----

a) **Da** asaṃyyatānāḥ; **NO** asaṃkhyatānāḥ; **EFMQ** °tānāḥ.
b) **R** kiści. **Sa** vācā sa na ja°; **DV** sa jal°.
c) **Db** doṣaṃ.
d) **Q** °ddha; **DbSa** parāddhu. **SaWXYZ** kittena ta; **Db** kintena ta. **DaEF** kena na; **DV** kena vā; **MQ** kena pā. **NO** kena pādayiṣye; **EQ** cādayiṣye; **X** codayiṣya.

)ta bāla bhonti

na cāsti mātrajñata bhojanasmim /

buddhasya puṇyehi labhitva bhojanaṃ

tasyaiva vālā akṛ[ ]jña bhonti // 58)

----

b) **Vc** mātrajñāna.

āhāri adhyoṣita bhonti bālāḥ

na cāsti mātrajñata bhojanasmiṃ /

buddhasya puṇyehi labhitva bhojanaṃ

tasyaiva bālā akṛtajña bhonti // 58)

----

a) **E** ahāri; **DbWXYZ** °ri-m-adh°. **NO** adhyeṣita; **DV** adhyuṣi°; **Db** °dhyo 'pi; **Sa** °ri madhyo 'pi ca bhonti. **R** bhoti.
b) **S** °jñāta; **DFV** °jñātu; **EMNOQ** °jñatu. **Y** °jane 'smiṃ.
c) **Q** buddha pu°; **R** būddhasya pū°.
d) **WXYZ** akṛta bho°; **MQ** akṛtajñaku bho°.

lus daṅ sems ni śin tu mi sdom pa //

de ni tshig tu mi smra ci'aṅ med //

su yis ñes pa ci byas brgal lo źes //

rtag tu gźan gyi ñes pa tshol źiṅ rtog // 57)

----

a) **HP** śin du.
b) **H** tshig du. **H** ji yaṅ med; **DGLT** ci yaṅ.
c) **H** ji byas.
d) **H** rtag du. **T** gźan gyis. **L** 'tshol.

byis pa dag ni zas la chags gyur nas //

zas la tshod rig par ni mi byed de //

saṅs rgyas bsod nams kyis ni zas rñed kyaṅ //

de la byis pa byas pa gzo mi 'gyur // 58)

----

a) **GH** byis ba. **H** gyurd nas.
c) **G** bsod nams kis(!).
d) **P** «de la» byis. **GH** byis ba. **H** gzo'.

te (2529,2)(

)uktayogāḥ

teṣāṃ sa āhāru vadhāya bbhoti

yatha hastipotāna viṣā adhautakāḥ 59)

----

d) read: bisā.

te bhojanaṃ svādurasaṃ praṇītaṃ

labdhā ca bhuṃjanti ayuktayogāḥ /

teṣāṃ sa āhāru vadhāya bhotī

yatha hastipotāna bisā adhautakāḥ // 59)

----

a) **DbVbSa** na bhojana svādana saṃpraṇītī. **WXYZ** svādara°.
b) **DaEFMNOVa** lubdhā; **Q** lubdhaṃ; **R** lathā; **DDbPaSaV** labdhvā. **NO** bhojanti.
c) **NO** āhāra. **DEPaV** bhoti; **Sa** bhojiyi thahastiyogāna.
d) **M** hastipātā°. **DbSaVb** visā. **SSaWXYZ** avotakā; **R** avautakā; **E** agnauta°.

kiṃcāpi vidvān matimān vicakṣaṇo

bhuṃ(2529,3)(

)y« »ṣita tatra bhonti

agṛddhu so bhuṃjati tatra yogī / 60)

----

kiṃcāpi vidvān matimān vicakṣaṇo

bhuṃjīta āhāru suci praṇītaṃ /

na caiva adhyoṣita tatra bhotī

agṛddhu so bhuṃjati yuktayogī // 60)

----

a) **WXZ** vidvāt. **Sa** °vān sati māṃ. **SaWXYZ** °kṣanaṃ.
b) **EMNOQRS** āhāra. **DbSaVb** suvipra°; **DV** śucipra°.
c) **Db** savaiva; **XY** sa caiva. **FNO** adhyeṣita; **ER** °yoṣite; **DV** °yuṣita. **DV** bhoti.
d) **Sa** agṛdha; **DbSVb** agṛddha; **DV** agṛdhnu.

de dag kha zas ro źim bsod pa dag //

rñed nas rnal 'byor mi brtson za źiṅ 'thuṅ //

de dag la ni zas de gdug par 'gyur //

bal glaṅ phru gus rtsa ba ma dkrus bźin // 59)

----

a) **G** de la kha. **T** gsod pa; **H** bzod pa; **G** gsod pa.
b) **B** źiṅ 'thoṅ.
c) **Kcd** zas te. **B** gtug par; **Kcdnp** dug tu 'gyur.
d) **G** ban laṅ pad rtsa 'dam daṅ za ba bźin //.
B pal glaṅ; **H** bā laṅ; **T** ba glaṅ; **Kd** pa glaṅ; **Kc** ba laṅ.
KnpT phrug gus. **DLKcdnp** bkrus; **T** dkrugs; **B** dgrus.
H rtsa dam daṅ za ba bźin.

mkhas śiṅ rtogs pa blo gros ldan pa ni //

kha zas bzaṅ po gtsaṅ ma za mod kyi //

de dag la ni chags par mi 'gyur te //

ma chags bźin du za źiṅ rnal 'byor brtson // 60)

----

a) **GH** ldan ba. **B** ldan pa dag.

kiṃcāpi vidvān matimā vicakṣaṇo

ābhāṣate bālu kute hi svāgatam

(2529,4)(

)āruṇyatāṃ tatra upasthapeti / 61)

----

kiṃcāpi vidvān matimām vicakṣaṇo

ābhāṣate bālu kuto hi svāgataṃ /

tatha saṃgṛhītvā priyavadyatāya

kāruṇyatāṃ tatra upasthapeti // 61)

----

a) **WXZ** vidvāt; **Y** emendates °vāt to °vān. **Sa** °vān sati māṃ. **S** °kṣaṇau; **WXYZ** °kṣaṇe.
b) **Sa** bālaku tehi śāśvatam; **WXYZ** bāla kute hi svāsataṃ. **F** svābhātaṃ. **NO** repeat 60b) for 61b).
c) **R** tapa sa°. **WXYZ** °vandyatā°; **Sa** priyanandyatāya.
d) **SaWXYZ** karuṇātāt. **NO** °sthapetvā; **E** °sthepeti; **WXYZ** °sthayeti.

yo bhoti vālāna hitānukaṃpī

tasyaiva vālā vyasanena tuṣṭāḥ

etena doṣeṇa (2529,5)(

)d araṇye / 62)

----

yo bhoti bālāna hitānukaṃpī

tasyaiva bālā vyasanena tuṣṭāḥ /

etena doṣeṇa jahitva bālāṃ

mṛgeva eko vihared araṇye // 62)

----

a) **Sa** yā. **W** bhonti. **SaWXYZ** bālā sa hi°.
b) **R** tasye tasyaiva; **WXYZ** tasmaiva. **M** tuṣṭāḥ.
c) **Sa** doṣeya. **DbSaWXYZ** janitva. **Db** bālā.
d) **R** mūgova; **EFMNOS** mṛgova; **Q** mṛgaiva; **DV** °govad. **S** ekā. **S** araṇyai.

mkhas śiṅ rtogs pa blo gros ldan pa dag //
byis pa gaṅ nas legs par 'oṅs źes smra //
de bźin sñan pa'i tshig gis ñer bsdus nas //
de dag la ni sñiṅ rje ñe bar 'jog // 61)

----

b) **GH** byis ba. **BGHPT** 'oṅs śes. **T** smras.

byis pa la ni gaṅ phan sñiṅ brtse ba //
de la gnod pa byuṅ na byis pa dga' //
de lta'i ñes phyir byis pa rnams spaṅs te //
ri dags bźin du gcig bu dgon par gnas // 62)

----

a) **GH** byis ba. **B** brtse pa; **H** brtse ba'.
b) **GH** byis ba.
c) **Li** ñis phyir. **GH** byis ba. **GHLi** rnam. **H** spaṅste.
d) **L** ri dvags. **H** gcig pu; **G** gcig phu.

mama īdṛśān doṣa viditva paṇḍito
na jātu bālehi karoti saṃ«stava»ṃ
nihīnaprajñān upasevato me
svargāti hā(2529,6)(63)

----

ima īdṛśān doṣa viditva paṇḍito
na jātu bālehi karoti saṃstavaṃ /
nihīnaprajñān upasevato me
svargātu hāniḥ kutu bodhi lapsyate // 63)

----

a) **NOSa** imu; **F** imi; **DVa** imīdṛśān.
b) **DV** saṃgatim; **Sa** saṃsnavaṃ.
c) **Sa** na hī°; **DFV** vihīna°. **S** °prajñād; **NOR** °prajñā. **S** upasavato.
d) **Db** svargānu; **Sa** svargān; **DFMNOV** svargāttu; **WXYZ** svargnānu; **R** vebhātu hā°. **DDbSaV** kuta; **WXYZ** kunta; **R** katu; **S** kṛtu. **DEFMNOQRSV** lapsye.

) bhavaṃti paṇḍitā
karuṇāvihārī muditāvihārī /
upekṣakaḥ sarvabhaveṣu nityaṃ
samādhi bhāvetva spṛśaṃti bodhim // 64)

----

maitrīvihārī ca bhavanti paṇḍitā
karuṇāvihārī muditāvihārī /
upekṣakās sarvabhaveṣu nityaṃ
samādhi bhāvetva spṛśanti bodhiṃ // 64)

----

a) **Db** vīhārīkaṃ ca. **F** paṇḍitaḥ.
b) **Z** mūditā°.
c) **Sa** upetakās sarva bhaveyu; **Q** upekṣe°. **WXYZ** °bhaveyu.
d) **NO** spṛśanta; **WXYZ** spṛsiṃti; **Sa** spṛśinti.

mkhas pas 'di 'dra'i ñes pa rig nas ni //

śes rab dman bsten bdag ni mtho ris ñams //

byaṅ chub thob par ga la 'gyur sñam ste //

byis pa rnams daṅ nam yaṅ yoṅ mi sten // 63)

----

c) **H** byaṅ cub.
d) **GH** byis ba. **BP** yod mi sten. **L** bsten.

byams pa la ni mkhas pa gnas par 'gyur //

sñiṅ rje dag la gnas śiṅ dga' spyod daṅ //

srid pa kun la rtag tu btaṅ sñoms pa //

tiṅ ṅe 'dzin bsgoms byaṅ chub reg par 'gyur // 64)

----

b) **GHT** dga' bar spyod.
c) **H** rtag du.
d) **H** byaṅ cub.

te bodhi (2529,7)(

)«vy»ā«dh»i«p»ī«ḍ»i«t»ānaṃ

kāruṇyatāṃ tatra upasthapetvā

kathāṃ kathentī paramārthayuktāṃ // 65)

----

te bodhi buddhitva śivām aśokāṃ

viditva satvāṃ jaravyādhipīḍitāṃ /

kāruṇyatāṃ tatra upasthapetvā

kathāṃ kathentī paramārthayuktāṃ // 65)

----

a) **DaEFMNORS** sa bo°; **Q** saṃbo°. **Sa** bodhiṃ. **ENO** buddhitu; **MQRS** budhyitu.
b) **DEMQSaVWXYZ** janavyā°. **DNOV** °pīḍi°.
c) **Sa** karuṇyatāt; **WXYZ** karuṇyutāt. **SaWXYZ** °sthayitvā.
d) **NO** kathanti; **S** kathaintī; **FRSa** kathenti. **Sa** °yuktaṃ.

ye tāṃ vijānanti jināna dha(2530,1)(

)rūpā

lapsyaṃti ariyaṃ nirāmiṣām // 0 // 66)

ye tāṃ vijānanti jināna dharmatāṃ

anābhilapyaṃ sugatāna satyaṃ /

te dharma śrutvā ima evarūpāṃ

lapsyanti *kṣānti* ariyān nirāmiṣāṃ // 66)

gambhīradharmakṣānti parivarto nāma navamaḥ //

----

a) **Da** yenāṃ; **EFR** **yai.** **NO** tāṃ na jānanti.
b) **SaWXYZ** °lāpyaṃ.
c) **SaNO** imu; **S** ime; **R** ime 'va°. **WXYZ** °rūpa; **Sa** °rūpaṃ.
d) **EFMNOQRS** omit kṣānti. **Db** aniyā nir°; **Sa** aniyāni nāmimām.

on 66d cf. *PraS* [13k] v. 21d; [13j] v. 3d.

e) **DV** iti śrīsamādhirāje gambhīra°. **Da** °varto navamaḥ.

mya ṅan med źi byaṅ chub des rtogs śiṅ //

sems can na rgas gzir bar rig nas ni //

de la sñiṅ rje rab tu ñer bźag ste //

don dam ldan pa'i gtam rnams ston par byed // 65)

----

a) G mye ṅan. T med źiṅ. H byaṅ cub.
b) H gzir par; G gzer par.
c) H rab du. T gźag ste.
d) GH ldan ba'i. B gtan rnams; G gtam rnaṃs.

rgyal ba'i chos ñid brjod du med pa daṅ //

bde bar gśegs pa'i bden pa sus śes pa //

de dag 'di lta bu yi chos thos nas //

'phags pa zaṅ ziṅ med pa'i bzod pa 'thob // 66)

chos zab mo la bzod pa'i le'u ste dgu pa'o //

----

a) P brjed du.
b) H bden ba.
c) GH lta bu'i.
d) K 'phags pa'i. GLT thob; K 'thog.
e) L le'u ste /. H dgu'.

PraS [13k] v. 21d):
'phags pa zaṅ ziṅ med pa'i bzod 'thob 'gyur //.

cf. *PraS* [13j] v. 3d):
'phags pa'i dga' ba zaṅ ziṅ med pa 'thob //.

TRANSLATION

IX,A) Thereupon the Blessed One again addressed the prince,[1] Candraprabha: It is for that reason, then, O prince, that when a Bodhisattva Mahāsattva has the wish to the effect "May I quickly awaken to supreme perfect Awakening and deliver all beings from the ocean of worldly existence", then that Bodhisattva Mahāsattva, O prince, must retain in his memory[2] and explain to others in detail this 'King of Samādhis',[3] which is extolled by all Buddhas,[4] and in which the equality of being of all dharmas is set forth. This 'King of Samādhis', O prince, in which is set forth the equality of being of all dharmas, is, you see, the progenitor of the Tathāgatas, Arhats and Perfectly Awakened Ones, since from it have arisen all Tathāgatas, Śrāvakas and Pratyekabuddhas.

It is for this reason, then, O prince, that you [too] should retain [in your memory], recite and explain to others in detail this 'King of Samādhis', which is extolled by all Tathāgatas, and in which is set forth the equality of being of all dharmas. About this it has been said:

Who, then, desires to attain Awakening
And to lead all beings out of the ocean of worldly existence,
Let him retain [in his memory] this Sūtra, extolled by the Buddhas;
[For him] the highest Awakening will not be hard to attain.[5]

---

[1] *kumārabhūta*. *-bhūta* added to substantives serves to turn them into adjectives (cf. Wackernagel, *Grammatik*, Nachträge zu Bd. II, p. 58 and Speyer, *Sanskrit Syntax*, p. 154, 1980 [reprint]). But here it is semantically empty and also grammatically redundant, as *kumāra* is masc.

[2] For *dhārayitavya* cf. G. Schopen, "Edward Conze, The Large Sutra on Perfect Wisdom," *IIJ*, no. 19, 1972, p. 142.

[3] Tib. adds: (...must) listen to, learn, retain in his memory, master, read, recite, teach, study, practise with undisturbed meditation, repeat (and proclaim...). Here we have an ambiguity frequently encountered in Prajñāpāramitā texts, where 'King of Samādhis' denotes on the one hand this sūtra and on the other the deep meditation itself.

[4] Tib. adds: who is the mother of all Tathāgatas.

[5] This verse is really the concluding verse of Chap. VIII, since that is where it is found in **C**, it being almost identical with the concluding verses of Chapters IV, V, VI and VII. All Nepalese MSS. and **Re** omit the verse at the end of the eighth chapter. The prose section of IX,A is a later addition, since it is lacking in the Gilgit MS. and in the Chin. translation, and it must have been inspired by this verse rephrasing its contents.

IX,B) Thereupon the Blessed One again addressed the prince, Candraprabha: It is for that reason, then, O prince, that a Bodhisattva Mahāsattva who desires this samādhi and who wishes to attain quickly the supreme perfect Awakening[1] must become adept in the profound[2] willingness to accept the dharmas [for what they are].

But how, O prince, does the Bodhisattva Mahāsattva become adept in the profound willingness to accept the dharmas [for what they are]? As for this, O prince, the Bodhisattva Mahāsattva must recognise[3] all dharmas in their true nature as being like illusions, he must recognise[4] all dharmas[5] as being like dreams, like mirages, like echoes, like reflections, like a reflection of the moon in water, like magical creations, like pictures, and like empty space.

And when, O prince, all dharmas are seen through[6] by the Bodhisattva Mahāsattva as being like illusions, when all dharmas are seen through[7] as being like dreams, like mirages, like echoes, like reflections, like the reflection of the moon in water, like magical creations, like reflected images and like empty space, [recognised, that is,] in their true nature, then, O prince,[8] this Bodhisattva Mahāsattva[9] is said to be 'adept in the profound willingness to accept the dharmas' [for what they are].

---

[1] In **C** and **Chin.** *imaṃ samādhim ākāṃkṣatā...abhisaṃboddhukāmena* is missing. Cf. the introductory prose sections of Chaps. XX, XXII and XXV.

[2] One may be inclined to take *gambhīra* with *dharma*, as *gambhīradharma* is a standard synonym for emptiness *(śūnyatā)*. But further below the text breaks down the compound *gambhīradharmakṣānti* as *gambhīrayā dharmakṣāntyā.* **C** below reads merely *(gambhīra)yā kṣāntyā* (!). **Chin.** omits below *dharma* too. Cf. Traité I, p. 337 and p. 396. For *kṣānti* cf. Genjun H. Sasaki, "Khanti, Kānti, Kṣānti," *IBK*, vol. VII, no. 1, 1958.

[3] **C** reads: view...as *(pratyavekṣitavyāḥ).*

[4] **C** probably reads as above: 'view' *(pratyavekṣitavyāḥ).* **Chin.** suggests *prajñātavyāḥ*? ( ).

[5] For *sarvadharma* cf. Traité II, pp. 642ff.

[6] **C** reads: viewed and seen through as they are in truth...

[7] **C** reads: viewed and seen through as they are in truth...

[8] The gap of approx. 18 akṣaras in **C** suggests that **C** omits *kumāra bodhisatvo mahāsatvo.*

[9] See footnote no. 8.

Endowed with [this] profound willingness to accept the dharmas [for what they are], he does not desire dharmas which may be objects of desire, is not repelled by dharmas which may be objects of repulsion, and is not deluded by dharmas which may be objects of delusion.

And why is that so? Because he does not see any dharma, is not aware of any dharma which might desire or which he might desire or by means of which he might desire, nor [any dharma] which might feel repulsion or towards which he might feel repulsion or by means of which might feel repulsion, nor [any dharma] which might be deluded or with reference to which he might be deluded or by means of which he might be deluded.[1] Such a dharma he does not see, such a dharma he is not aware of, and if [, in this way,] he neither sees nor is aware of such a dharma, is therefore free of desire, free of feelings of repulsion, free from delusion, and is one whose mind has not been led astray, then he (1) is called 'concentrated',

(2) is called 'free of reflecting unrest',

(3) is called 'one who has crossed over and gone to the other shore',

(4) is called 'one who has reached dry land',

(5) is called 'one who has reached safety',

(6) is called 'one who has attained security',

(7) is called 'endowed with discipline',

(8) is called 'endowed with knowledge',

(9) is called 'endowed with wisdom',

(10) is called 'possessing spiritual merit',

(11) is called 'one possessing supernatural powers',

(12) is called 'a mindful one',

(13) is called 'a man of intelligence',

(14) is called 'a man of perception',

(15) is called 'modest',

---

[1] *yo rajyeta...yena vā muhyeta* is probably a stock clause, as *sa taṃ dharmaṃ...* is repeated. Cf. Chapter VIII, **Re** § 3,4.

(16) is called 'steadfast',

(17) is called 'endowed with proper demeanour',

(18) is called 'endowed with frugality and the qualities of the purified man',

(19) is called 'unblemished',[1]

(20) is called 'propertyless',

(21) is called 'Arhat',[2]

(22) is called 'one in whom the evil influences have been eliminated',

(23) is called 'one who is free of [moral and spiritual] defilements',

(24) 'self-controlled',

(25) 'completely liberated in mind',[3]

(26) 'completely liberated in wisdom',[4]

(27) 'of noble parentage',

(28) 'great elephant',[5]

(29) 'one who has accomplished his task',

(30) 'one who has done what there is to be done',[6]

(31) 'one who has laid aside his burden',

(32) 'one who has reached his own goal',

(33) 'one whose bonds to worldly existence have completely fallen away',

(34) 'one completely liberated in mind through perfect knowledge',[7]

---

[1] **EFMNOQ** read: 'without limitation' *(anaṅgala)*.

[2] Cf. Traité, I, pp. 203ff.

[3] **Chin.**: (25) 'one whose thought is liberated'.

[4] **Chin.**: (26) 'one whose wisdom is liberated'.

[5] *Nāga* maybe derives from a Prākrit form *naa, i.e. *nayaka* = 'leader'. Cf. Turner, nos. 7039, 7040.

[6] *kṛtyakṛtya* is the synonym used in verse texts for *kṛtyakaraṇīya*.

[7] C reads: (34) 'one who is freed by his perfect kowledge'.
Chin.: he is called 'one whose mind is well liberated according to the true teaching.'

(35) 'one who has attained the highest perfection in all types of control over the mind',[1]

(36) is called 'a [true] ascetic',[2]

(37) is called 'a [true] Brahman',[3]

(38) is called 'one who has performed the ritual ablutions',

(39) is called 'one who has reached the other shore',[4]

(40) is called 'one who knows',

(41) is called 'learned',[5]

(42) is called 'son of the Buddha',

(43) is called 'scion of the Śākya clan',

(44) is called 'one who has pounded flat the thorns',[6]

(45) is called 'one who has removed the barrier',[7]

(46) is called 'one who has leaped the moat',

(47) is called 'one who has torn out the spearhead',[8]

---

[1] The attributes without *ity ucyate* are from another source and, although all śrāvakaguṇas (of an Arhat), are included in this list of bodhisattvaguṇas. K omits them. Cf. *Mvy* 1075-1088. See also *SP* I, Introduction; *VKN* I, Introduction; *LV; PraS.*

[2] The Tib. trans. takes the preceding epithet(s) as an attribute referring to *dge sbyoṅ (śramaṇa).*

[3] On the reinterpretation of Brahmanical concepts cf. *Uv,* XXXIII Brāhmaṇavarga, *Dhp* XXVI, Sabhiyasutta and Vaseṭṭhasutta in the *Sn.*

[4] Cf. (3); evidently different sources.

[5] Tib. renders *śrotriya* by *gtsaṅ sbra can* 'one who is pure'. Could it be that a Prākrit form of *śrotriya (sottiya)* was misunderstood as a form of *śuci (sociyya)*? *Mvy* 418 gives for *śrotriya* the Tib. reading *bram-ze gtsaṅ smra (sbra ??) can.* TSD s.v. *gtsaṅ spra can* gives *śrotriya* and names as the source Sarat Chandra Das, who probably has taken this entry from the *SR.*

[6] Tib. adds after (44): he is called 'one who has not broken the law'.

[7] Tib.: 'one who has eliminated the moat'.

[8] C *āvrī(ḍhaiṣika)?* See *ŚrBh.* (cf. Schmithausen, 'Die letzten Seiten der Śrāvakabhūmi', *IBS,* p. 466).

(48) is called 'unrestricted',[1]

(49) is called 'mirror of knowledge',[2]

(50) is called 'free of burning desire',[3]

(51) is called 'uninfested with fever',

(52) is called 'a [true] monk',

(53) is called 'free from ensnarement',[4]

(54) is called 'manly',

(55) is called 'a good man',

(56) is called 'a preeminent man',

(57) is called 'a great hero',

(58) is called 'a lion of a man',

(59) is called 'he who of men is self-controlled',[5]

(60) is called 'an elephant of a man',

(61) is called 'a steed of a man',

(62) is called 'a draft animal of a man',

(63) is called 'a hero among men',

(64) is called 'a brave man',

(65) is called 'a flower among men',

(66) is called 'a lotus among men',

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[1] *nirgala ity ucyate* in **C** supplemented on the basis of the parallels in *Mjjh* I, 139; *An* III, 84 and *ŚrBh* (cf. Schmithausen, 'Die letzten Seiten der Śrāvakabhūmi', *IBS*, p. 466).

[2] On the development of Pali *pannaddhajo* through Gāndhārī to *parṇadaśa* cf. O. v. Hinüber, 'Upāli's Verses in the Majjhimanikāya and Madhyamāgama', *IBS*, pp. 243ff. The sequence (45) - (49) in **C** is, as the parallel passages show, from another source. Note the reduction of this sequence in the Nep. tradition: **WXYZ** have a reading only for (45) - (47), from which the remaining MSS. omit (46) *(u)tīrṇaparikha*, probably because of the recurring *°parikha*.

[3] Only in **C**.

[4] **Chin.** reads (53): 'without coverings and entanglements'.

[5] Only in **C** and **Chin.**

(67) is called 'a white lotus among men',

(68) is called 'a tamer of men',

(69) is called 'the moon among men',

(70) is called 'the sun among men',[1]

(71) is called 'not a base man',

(72) is called 'an unbesmirched man'.[2]

IX,C) Thereupon the Blessed One uttered the following verses in order to proclaim this 'formulation' of the dharma which leads to the profound willingness to accept the dharmas:[3]

1) When the evolution of the world-spheres occurs,
And when this whole world [again][4] becomes space,
As it is in the beginning, so it is at the end:
Know that all dharmas are like that.

2) As for this world,[5] so long anything exists,
This mass of water is under it;
As it (i.e. the mass of water) is below, so it is above:

---

[1] Only in **Chin.**, though probable also in **C**.

[2] **DaEFMNOQ** read: he is called 'a jewel among men'.

[3] For this sentence **C** reads: thereupon, on this occasion, the Blessed One uttered the following verses:.

[4] The supplemented word 'again' in the 2nd pāda is problematic. Should one understand the verse in the sense: "...in this world the whole of space is as in the beginning..."?. My translation follows the Tibetan version. In the Chin. translation mention is made only of the dissolution of the world, not its coming into being:
"At the time of the dissolution, when the kalpa ends
And the world becomes fully void..."

[5] The loosely constructed *idaṃ jagad* in Skt. is rendered in the Tib. translation by the locative: As far as anything in this world exists,...

Know that all dharmas are like that.[1]

3) As when no cloud is in the sky,

And then suddenly a mass of clouds is seen,

--One would like to know its beginning, whence it has arisen--:

Know that all dharmas are like that.

4) The image of the Tathāgata, who has [long since] entered into Parinirvāṇa,

Is seen[2] when one concentrates one's thoughts [upon him] in meditation;[3]

As this [image] is in the beginning (i.e. not present

before being perceived),[4] so is it afterwards also [not present]:[5]

Know that all dharmas are like that.

5) As when a large mass of foam

---

[1] In the Chin. translation the verse reads:

When one considers the origin of the world,
It is completely on water;
As it is below, so it is above:
All dharmas are like that.

This is perhaps a case of spatial representation of temporal processes: water-land-water, i.e. nonexistence-existence-nonexistence [of the dharmas]. The idea of a mass of water under the earth *(heṣṭāpaskandha)* is documented in Buddh. texts, e.g. *LV* p. 216,28 (Vaidya's ed.), but a mass of water above the earth is a Vedic idea. Mañjuśrīkīrti offers no helpful explanation in his commentary to this verse, referring instead merely to verse 1. **Mo**, too, does not help much, it being a word-by-word translation of the Tibetan.

[2] C reads *paśyati:* when one concentrates..., one sees the image of...

[3] In Skt. there is nothing corresponding to Tib. *ji ltar.*

[4] Not even in the form of the very first image, since the Tathāgata is long since extinguished.

[5] I.e. it is a case of temporary appearance without any real basis in fact.

Is carried along by the current, and a man closely watches it,[1]
And after examining it finds no solid core:
Know that all dharmas are like that.[2]

6) As when the god[3] 'with the big drops'[4] lets it rain
So that one bubble forms next to another,[5]
They are no sooner formed than they burst, [and] there are no bubbles [any more]:
Know that all dharmas are like that.

7) Just as from a writ's appearance in[6] a village
Various wholesome and unwholesome acts follow,[7]
But there is no passing of the voice onto the writ:[8]
Know that all dharmas are like that.

8) Just as a man who is intoxicated with strong drink
Imagines this world to be turning,

---

[1] Pāda b is not completely trouble-free from a metrical point of view, whether with *uhyate* or with *udgṛhnatu.* The Tib. trans. in this case is not very enlightening, as *khyer ba* may represent forms of the root *vah* as well those of the root *grah* (cf. *TSD,* s.v.). A conjecture *uhyantu* is therefore plausible for metrical and syntactic reasons.

[2] Cf. Saṃyuttanikāya (Nāl.) II, 358-360; LV (Vaidya), pp. 153,6ff.

[3] Missing in the Tib. trans.: As when big raindrops fall,...

[4] *sthūlabinduka* (cf. Pali *thulla/thūla-phusitaka*) is the name of the rain god. See *BHSD* s.v.

[5] **Tib.**: various water bubbles form;...

[6] For °*antara* in the meaning 'in' see *CPD* s.v., or also *PTSD* see under *gāma: gāmantaraṃ gacchati* 'to go into the village'. **Tib.**, however, translates *grāmāntari* by *groṅ gźan* 'another village'.

[7] C reads *prakurvaṃti:* as when they from a...village perform...deeds.

[8] What is meant is that the letters of the writ occasion the acts, even though they are at a remove from the effective reality (i.e. the writ cannot transmit the voice giving the command). In the same way, the dharmas (appearances), though unreal, induce living beings to act.

Yet there is no shaking and trembling of the earth:

Know that all dharmas are like that.

9) In a mirror and a vessel of oil

A woman closely examines her painted face;[1]

Then, letting passion arise,

She[2] runs, the fool, in search of sensual delights,

10) When [in fact] the face does not change place

And the face in the image can never be taken hold of;

Still, this foolish woman would let her passion arise:

Know that all dharmas are like that.

11) As a 'gandharva city' or a mirage

Or as an illusion or as a dream

---

[1] In order to avoid hiatus the relative positions of *mukhaṃ* and *alaṃkṛ°* have been reversed in the Nep. MSS., and *su-* has been added by **EFMNOQ** m.c. to *alaṃkṛ°*.

[2] In pāda c the Nep. MSS. waver between masculine *sa...bāla* and feminine *sā...bālā.* The feminine forms in **C** are likely to have been the original ones, i.e. the verse portrays the behaviour of a narcissistic woman who, convinced of her own attractiveness, runs off to satisfy her lusts.

The Chin. version, which is a conflation of verses 9 and 10, expressly formulates the narcissistic notion:

As people in love with themselves
Take up a mirror and reflect their faces,
[Yet] the image in the mirror cannot be grasped:
So it is with all dharmas.

In the *PraS,* section [8k], verse 1, is likewise to be found verse 9 of the present chapter, and the Tib. trans. of [8k,1] makes it clear that the wording in Sanskrit of the two sūtras must have been identical. The context of this verse in the *PraS* supports the narcissistic interpretation; see section [3k] and pāda c of [8k,2], which reads: *bud med raṅ gi lus kyis bslus gyur pa //,* 'a woman, led astray by her own body...'

Later scribes no longer understood the narcissistic connotation of this verse, and so changed the feminine forms to masculine ones. The result, in my opinion, is that the verse is not totally coherent, inasmuch as a man who sees the mirrored image of a woman's painted face in a mirror or a vessel of oil cannot be very far from her. What need, then, is there to run? The commentary also presupposes masculine *sa...bāla,* but it names as object of *bltas pa na* '(his) own face' *(raṅ gi gdoṅ la bltas pa na...).*

Are, however, mental creations of appearances, empty by nature:[1]

Know that all dharmas are like that.[2]

12) Just as the reflection of the moon in a clear sky[3]

Is seen in a still lake,

But there is no passing of the moon into the water:

Know that all dharmas have this trait.[4]

13) Just as a man standing in a mountain forest

Speaks, sings, laughs or cries,

And his echo is heard but he is not seen [where the echo is]:

Know that all dharmas are like that.[5]

---

[1] Pāda c is not without its problems. I have taken *svabhāvaśūnyā* as being a meaningful attribute of *nimitta.* Perhaps we have here a case of a 'split compound'. J. May, in his translation of the verse (Prasannapadā, pp. 142,6ff.), takes *tu* of pāda c to refer only to *svabhāvaśūnyā* ("Tels une cité de Gandharva, un mirage, un prestige magique, un songe, un signe créé psychiquement, mais vide d'etre en soi: tels sont, sachez-le, tous les *dharma*"). By virtue of its position, however, its scope is the entire pāda c.

[2] This verse is not in **C** or in the Chin. translation. In the Tib. trans. of the verse cited in the Prasannapadā pādas c and d have reversed positions. Cf. *SR* XXXVII,36 and XXIX,14.

[3] There is nothing in the Skt. version corresponding to *śar ba* of the Tib. translation.

[4] **K** omits verse 12.

[5] Cf. **SR** XXXVII, v. 30:
As in mountain caves, gorges and [mountain] rivers
An echo occurs attendant upon [some sound],
So should one understand all these saµskūtas to be;
The whole world is like an illusion and a mirage.
This verse of Chapter XXXVII is cited by Candrakīrti in **Ca** between two verses of Chapter IX: v. 12 and v. 20:
.brag phug ri rdzoṅ chu kluṅ ṅogs dag tu //
de dag la brten brag ca 'byuṅ ji ltar //
de bźin 'dus byas 'di kun śes par gyis //
'gro ba thams cad sgyu ma smig rgyu mtshuṅs //
XXXVII,30 is composed in the dodhakam metre, though neither in **C** nor in the other versions is pāda b regular. In MS. **C**, were one to take out *yadva* from this pāda and insert *taṃ* between *jāyati* and *pratītyaḥ,* one would obtain pāda b of IX,14 with *pratiśruta* in place of *pratiśrukā.* In view of the fact that IX,14 is missing in the Chin. translation, one may presume that this verse was composed later, from elements of XXXVII,30.

14) In singing, music and also crying

An echo occurs attendant thereon,

But the sound is never where the voice [is]:

Know that all dharmas are like that.

15) As when in a dream a man has enjoyed sensual delights

[But,] having woken up, does not see them [any more],

This fool is overly eager for sensual delights:[1]

Know that all dharmas are like that.

16) Or again,[2] an illusionist magically creates visible appearances,

[Such as] various elephant- or horse-carriages,

But here is nothing the way it appears there:

Know that all dharmas are like that.[3]

17) Just as, in a dream,[4] a maiden

---

[1] Or is, in spite of all MSS., *anikāmalābhī* to be read in place of *atikāmalābhī?* The Tib. version presupposes *atikāmalobhī* (śin tu 'dod la chags śiṅ źen), the Chin. translation, on the contrary, *anikāmalābhī:*

As a man who has sexual intercourse in a dream
And sees nothing when he awakes
Never obtains what he foolishly desires:
So indeed are all dharmas.

[2] *atho* instead of the expected *yathā* is not entirely clear semantically. Does this verse come from another context in which *nirmiṇi* was understood as an aorist? The Tib. trans. has no reading corresponding to *yathā.* The conjecture of **D** and **V** is obvious but problematic. As far as I can see, there is no case in the *SR* where *o* stands for *ā.*

[3] **Chin.**:

As when someone creates many bodies by magic,
Such as men, women, elephants or horses,
But these phenomena are not real:
All dharmas are like that.

[4] **Tib.** reads: 'Just as, in a maiden's dream...'

The Tib. version of the *Ṣaḍaṅgayogaṭippaṇī* shows that the translators of the eleventh century had before them the form *supināntare 'smiṃ,* i.e. a locative with demonstrative pronoun; see F.

Sees a son being born and dying,

And is overjoyed at his birth and griefstricken at his death:

Know that all dharmas are like that.

18) Just as a dead mother or son

Whom one loudly bewails in a dream, [although in reality]

Neither the mother has died, nor the son:

Know that all dharmas are like that.

19) Just as a water-moon appears at night

In water which is clear and calm,

[But] the water-moon is unattainable, void and empty:

Know that all dharmas are like that.

20) Just as in the hot season, in the middle of the day,

A man might walk tormented by thirst

And see a mirage in the form of a lake:

Know that all dharmas are like that.[1]

21) [But] in the mirage there is no water:

[Still,] that deluded man wants to drink it;

Bernhard, "Gab es einen Lokative auf *-smiṃ* im buddhistischen Sanskrit?" Several misunderstandings, however, have crept into pāda c of this version: *'ti°* (=*ati°*) was taken for *iti* and accordingly translated as *źes*. Instead of *dga'* (=rejoice) there is the homophone *rga* (=be old), a fact giving rise to the assumption that in the course of the Tib. text tradition an association was formed with the well-known series *jāti, jarā, vyādhi, maraṇam* and *daurmanasya*.

[1] In the Chin. trans. pāda b is missing:
Just as, in the middle of a spring day burning with radiant light,
The glare of the sun looks like water:
So indeed are all dharmas.

Unreal water[, though,] cannot be drunk:
Know that all dharmas are like that.

22) Just as a man might cut the green trunk
Of a banana tree in search of its core,
And there is no core either inside or out[side]:
Know that all dharmas are like that.

23) Neither eye nor ear nor nose is a valid means of knowledge;
Neither tongue nor body[1] nor thought is a valid means of knowledge.[2]
If these sense organs were valid means of knowledge,
Who would need then the Noble Path?

24) Since these sense organs are no sure means of knowledge
And are by their very nature lifeless and neutral[3] [only],
Anyone seeking the way to Nirvāṇa
Should apply himself to the Noble Path.

25) For someone looking into the body's beginning
There is neither a body nor the idea of a body;
Where neither a body nor the idea of a body is,
That is called the primary uncaused fundament.[4]

---

[1] *kāya* is here used in the sense of *tvac* 'skin', and *citta* stands for the more usual *manas*.

[2] I.e. a valid means of knowing the highest truth.

[3] The meaning of *avyākṛta* as 'of no karmic relevance', the normal one in Buddh. contexts, is here weakened. Here it is evidently understood as an attribute of the material world, which is classified as being neither good nor bad.

[4] Cf. Ruegg, Tathāgatagarbha, pp. 77, 107 and 110; cf. also *KP* §§ 102-104.

26) Characterised by being extinguished [long since], the dharmas do not exist,

And since they do not [now] exist, they never were existent;

For those who think "there is" and "there is not,"

And who act accordingly, there is no cessation of suffering.[1]

27) "There is" and "there is not" are both extremes;

"Pure" and "unpure", these are also extremes;

Therefore the wise man avoids the two extremes

And takes no stance, not even in the middle.[2]

28) "There is" and "there is not": so is this dispute;

"Pure" and "unpure": so is that dispute;

Ill does not cease for those involved in disputes;

For those uninvolved in disputes ill is checked.[3]

29) When talk has turned to the applications of awareness,[4]

---

[1] Verse 26 is somewhat problematic: the original meaning of this verse was, with the reading of C *nirvṛtti,* perhaps entirely different.
The coming into being of the dharmas (the *jāti* of the Sarvāstivādins) does not exist [itself] as a dharma; since this (sc. the coming into being etc.?) does not exist, neither do they (= the dharmas themselves) ever exist. [And what does not exist cannot cease to exist *(na asti)* either; therefore the ideas "there exists" and "there ceases to exist" are erroneous, and] for those who.... **Chin.** seems to support this:
"The dharmas [characterised by] coming into being do not exist."

[2] Cf. *KP* § 60. The Chin. translation is a conflation of vs. 27 and 28:
Between "there is" and "there is not" a distinction is made;
"Pure" and "impure", that is the dispute.
Avoiding both these extremes, the wise man keeps to the middle way.

[3] For **Chin.** see v. 27.
bgags pa of Tib. version **G** is, according to the *BGTD,* the perf. form of *bgag pa* 'produce a reason for delay.' But maybe *bgags pa* is just a mistaken reading for *'gags pa,* the perfect of *'gag pa* 'to stop.'

[4] For the applications of awareness see L. Schmithausen, "Die vier Konzentrationen der Aufmerksamkeit."

Fools fancy,[1] "We are Kāyasākṣins";[2]
But a [true] Kāyasākṣin labours under no such conceits,
[Since] all his manifold conceits have been abandoned.

30) When talk has turned to the four dhyānas,
Fools say, "We are at home in the dhyānas";
But a [true] contemplative[3] is without moral defilement, and [so] without conceit;
When one comprehends this by [that] knowledge, pride is abandoned.

31) When talk has turned to the four truths,
Fools say, "We see the truth";
But one who sees the truth has no conceit,
[Since] the Victor has taught that truth is free from conceit.

32) Let one keep one's discipline but not be conceited about it;
Let one listen to the Dharma but not be conceited about it;
It is exactly on the basis of that about which a [person] of little wisdom is conceited
That his suffering is multiplied.

33) The root of ill is pride: so taught
The all-knowing Leader of the world;
Suffering increases for those intoxicated by pride,
But suffering is checked for those without conceit.

---

[1] The form *khugs pa* in pāda b of Tib. version G is unclear.

[2] I.e. one who has personally experienced the Nirvāṇa-like state of *nirodhasamāpatti.*

[3] One is inclined to read *dhyāyīna ca...*, with *dhyāyīna* as the gen. pl. (cf. *BHSG* § 10.202); by reason of the parallels in 29c and 31c, both readings gen. sg., I read *dhyāyī* as a gen. sg. form not documented in *BHSG* (§ 10.72).

34) No matter how many teachings he has mastered,

If a man intoxicated by his learning does not preserve his discipline,

His large store of knowledge cannot protect him,

And by his base conduct he comes to base forms of life.

35) But if one is intoxicated by pride in his own discipline

And makes no effort in the direction of learning,

Then, having consumed the fruits of discipline in their entirety,

He will come to know ill again.

36) If in the world[1] one were to practise deep meditation

But failed to do away with the idea of his own self,

[Then] his moral defilements would rise again,

[And] in this case the practice of deep meditation would be like that of Udraka.[2]

37) When one observes that the dharmas are without self

And, having observed them [to be like that], repeatedly cultivates [this observation],

[Then] that is the means for attaining the goal, Nirvāṇa;

Any other means does not lead to repose.

38) Just as[3] a man beset by a band of robbers

Tries to flee for his life,

---

[1] *loke* is merely a kind of verse padding.

[2] Cf. MN I, 165. Udraka Rāmaputra, the Buddha's second teacher, taught as the highest meditation the *naivasaṃjñānāsaṃjñāyatana,* which by reason of its not leading to complete liberation effectively caused the Buddha to leave him. The commentary narrates the story of another Udraka.

[3] In the Tib. trans. there is no equivalent of *yathā.*

But his feet fail to move,
And, seized by the robbers, he is slain,

39) So too a deluded man who has impaired his discipline
Tries to flee the occasioned factors of existence,
But for lack of discipline he cannot move,
And is slain by old age, disease and death.

40) Just as many thousand robbers
Do wrong in manifold ways,
So too the moral defilements, like robbers,
Injure the side of goodness in many ways.[1]

41) He who ponders well that the skandhas are without self
And, when he is rebuked and reproved, remains composed
Does not fall under the sway of the kleśamāra;[2]
He who knows emptiness is not angered.

42) Many men talk of emptiness of the skandhas
But do not understand how these are without self;
When those who lack understanding are criticised by others,

---

[1] In the Chin. trans. *śuklapakṣaṃ* is interpreted as *kuśalamūla:* As strong, armed thieves rob and destroy in every direction, in the very same way do the kleśas damage the roots of living beings' wholesomeness.

[2] **Chin.** reads *sakleśa mārasya vaśaṃ gacchate.*

Overcome by wrath, they speak harsh words.[1]

43) Just like a man who, sick and sore in body,
For many years finds no relief at all;
Racked by the pain of chronic affliction,
He seeks a doctor in the hope of a cure.

44) By searching continually
He finds a doctor wise and skilled
Who, having formed compassion [for him],
Directs him: "This medicine must be used."

45) Though having got many fine drugs,
The sick man does not use them to be cured;
It is not the fault of the doctor or of the drug,[2]
But the fault of the sick man alone.

46) Just so is it for those who have embarked upon this Teaching
And who, mastering [the theory of] powers, meditations and faculties,
Do not engage in their practical exercise;
[But] how can extinction come to those who do not practise?

---

[1] Pādas c and d read in the Chin. trans.:
If one asks them if there are skandhas,
[Then,] glancing angrily, they give an answer.

[2] **Tib.**: Neither was the doctor careless, nor did the medicine do wrong,.... The Tib. word *lan* is found in **TSD**, among other things, as the translation of *parihāra,* a form of the root *pari-hṛ,* which in the Ātmanepadam may mean 'neglect' or 'be careless'. The **BGTD** gives as one of the meanings: *ma legs pa'am ñes pa.* **C** reads: If, after having taken many fine drugs, the doctor were then to place [them] before the sick man [and the sick man were] not to use [them to be cured??] at the prescribed time, it was not the fault...

47) [In the thought that] all dharmas are ever void of a nature of their own,

The sons of the Victors contemplate things [in meditation];

All existence is empty through and through;[1]

The emptiness of the Tīrthikas is [only] partial.

48) Wise men do not argue with fools;

Fools they carefully avoid;

[Thinking:] "They harbour ill will towards me",

They consort not with those whose ways are foolish.

49) The wise do not attend upon fools,

Knowing where their nature tends;

However long good fellowship with fools may last,

They turn hostile again in the end.[2]

50) In this world the wise do not trust fools,

Knowing their nature and character;

Fools are by their nature[3] [and] constitution divided,

And no friendship exists among common people.[4]

---

[1] *bhava* may also stand m.c. for *bhāva* (=*ṅo bo* of MS. G):
All things are empty through and through,...

[2] **Chin.**: The wise man keeps not the company of fools,
Knowing well their nature and ways;
Although they may be on affectionate terms with each other,
Later they invariably become hostile and jealous.
The canonical version of the Tib. trans. reverses the positions of pādas a and b in comparison to Skt. In the Tib. trans. of the *Śikṣāsamuccaya* the pādas follow the sequence c,d,b,a.

[3] *svabhāva-* and *prakṛtīya* are here evidently different expressions for the same thing.

[4] In the Tib. trans. of the *Śikṣāsamuccaya* the pādas follow the sequence c,d,b,a. **Chin.**:
The wise man consorts not with fools, [since] he knows their resolve is not firm;
Their being is naturally destructive, so that all fools are without friends.

51) Though addressed with words true to the Teaching,

It is anger, hate and mistrust

Which they whose ways are foolish evince;

Knowing this, they (=the wise) do not confide in them.[1]

52) Fools congregate with fools

As dirt with dirt;

The wise, though, associate with wise men

As clarified butter does with the cream of clarified butter.

53) Not pondering the faults of the cycle of rebirths

Nor understanding the fruits of deeds,

And having no trust in the word of the Buddhas,

Fools come to pain and agony.[2]

54) Having attained to man's estate, which is extremely hard to attain,

They show no skill in the arts;

Being poor, they have no wealth;

---

[1] **Chin.**: When they hear* talk true to the Teaching,
The breakers of laws are not glad;
Without cause** the obscuration of anger arises [in them];
One should know: those are foolish men.
*) read variant 13: . **) *apratyayam* mistaken for *a-pratyayam.*

[2] **Chin.**: They see not the faults of the world
And do not believe in the cause and effect [of deeds];
They do not believe in the Buddha's words;
In life they suffer separation and ruin.

Having no living, they go forth (to a homeless life[1]).[2]

55) Having gone forth in this, the Buddha's Teaching,
They cling to their begging bowl and robes;
Surrounded by base friends,
They do not carry out the Sugatas' Teachings.[3]

56) These fools, who do not see to their own discipline,
Fail to acquire any firmness of mind;
They do not devote themselves to their practice by day or by night,
Nor do they shun base deeds.[4]

57) There is nothing that might not turn up as gossip
In the speech of those uncurbed in body and mind;
They are always on the lookout for somebody else's faults:
"Who has done what wrong? I'll rebuke him[5]."[6]

---

[1] I.e. they become monks and nuns.

[2] In the Chin. trans. pādas a and b are missing:
They are poor and have no possessions,
And unable to make a living they seek to leave the household life.

[3] **Chin.**: After setting out by my Teaching to a homeless life,
They grow utterly attached to begging bowl and robes;
They get close to base friends
And break and violate my rules and commands.

[4] **Chin.**: They do not see their own ways;
Their heart has no place of rest;
Day and night they dwell in unbecoming [acts];
They never weary of doing evil.

[5] Or: I'll rebuke them. *ta* for *tān*?

[6] In the Chin. trans. this verse consists of six pādas:
Their body and mind are continually unbridled,
Their talk ever rude and vulgar;
Continually on the lookout for others' faults,

58) Fools are attached to food,
And in eating they know no moderation;
Having got food through the merits of the Buddha,
It is to him that fools are ungrateful.

59) Having got sweet and savoury food,
They devour it to the neglect of their exercises;
But this food is their doom,
As unclean lotus fibre is to the young of the elephant.[1]

60) Even if a wise, sage and discerning man
Eats sweet and savoury food,
He is in no way attached to it,
[But] eats without greed, conforming to his exercises.[2]

61) Even if a wise, sage and discerning man
Addresses a fool: "Welcome! Where are you from?",
[Still,] having in this way won him over with kind words,
He shows [only] compassion [and not affection] to him.[3]

They seek out the chance to tell others;
[Yet] they hide their own misdeeds;
Deep-seated is their foolishness.

[1] **Chin.**: Having got sweet and savoury food,
They act not in accordance with this Teaching;
On the contrary, they are harmed by the food,
Like elephants who eat muddy lotus stalks.

[2] **Chin.**: Although a wise man may eat
All sorts of dishes with the most superior flavours,
His sense organs are calm and he is free of greed,
And he takes his food in accordance with the Teaching.

[3] **Chin.**: Although a wise and intelligent man
Is friendly to a fool and asks where he is from,

62) Whoever is kind and good to fools,
It is precisely his distress that fools enjoy;
For this wrong he, shunning fools,
Should live alone in the woods like a deer.[1]

63) The wise man, knowing such faults,
Never consorts with fools:
"By courting those who are deficient in wisdom
I will lose heaven,
So how on earth will I win Awakening?"[2]

64) Wise men abide in friendship,
Abide in compassion, abide in joy;
In all forms of existence they always are even-minded;
Having practised deep meditation, they touch[3] Awakening.[4]

65) Having wakened to Awakening blissful and free of pain,
And knowing that beings are plagued by old age and disease,

He has no feelings of close friendship for him;
He only shows feelings of compassion [for him].

[1] **Chin.**: The wise man is ever kind to fools;
The fool, though, harms and injures [the wise];
"I have seen his faults" -
[Thinking this,] he lives alone in the wild like a deer.

[2] **Chin.**: The wise man, seeing these faults,
Does not consort with fools;
If he consorts with them,
He loses heaven, not to mention Awakening.

[3] I.e. directly experience and attain Awakening.

[4] Pāda c in **Chin.**: He always lets go (i.e. is *upekṣaka*, 'sublimely indifferent to') all existing things. Note Chin. interpretation of *sarvabhaveṣu* as objective lovative.

They let compassion for them arise [in themselves]
And speak [to them] words touching on the highest truth.[1]

66) They who know the true being of the Victors
And the unutterable truth of the Sugatas
Will, after having heard such a Teaching,
Attain to a willingness noble and free from worldliness.[2]

The ninth chapter, called "the profound willingness to accept the dharmas [for what they are]".

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[1] **Chin.**: Those knowing the truth put away grief and fear;
They see that men are beset by old age and death;
They bring forth compassion and sympathy for them
And speak in accordance with true meaning.

[2] **Chin.**: When a man knows the Buddha's Teaching
And the inexpressible noble truth,
And when he hears this Teaching,
Then he obtains noble love*, which is free of food (sc. matter).
* Cf. also Genjun H. Sasaki, "Khanti, Kānti, Kṣānti," *IBK*, vol. VII, no. 1, 1958.

Appendix A

COMMENTARY

Introductory Remarks

In the following pages a critical edition and accompanying translation of Chapter IX of Mañjuśrīkīrti's commentary *Kīrtimālā* to the *SR* is given. This text has been preserved only in its Tibetan translation. The edition is based on the Tanjur block prints of Derge, Cone, Narthang and Peking, among which, as a rule, the readings of Cone agree with those of Derge and the readings of Narthang with those of Peking. At places the block print of Narthang is very unclear and difficult to decipher, so that deviations in the readings of the akṣaras *pa* and *ba,* and *ka* and *ga* are not always notated.

The *Kīrtimālā* is a relatively late work, later than Dharmakīrti, as it quotes two half kārikās of the *Pramāṇavārttika* in the section treating Chapter IX and at one place uses the term *arthakriyākāra (don bya ba byed pa),* which Dharmakīrti likely introduced.

In the Tanjur four other texts besides the commentary to the *SR* are ascribed to one 'Jam-dpal-grags-pa (Mañjuśrīkīrti), of which three are commentaries to Tantric works and one is a text on grammar (TTP nos.: 3314, 3316, 3357 and 5778). Whether the author of these works is identical with our Mañjuśrīkīrti I am not at the present stage of my studies able to say, though I have certain doubts in light of the fact that, while other Mahāyāna sūtras are quoted in these commentaries, the *SR* is not mentioned. Moreover, in contrast to the *Kīrtimālā,* these works are composed in kārikās. The Sanskrit original of the *Kīrtimālā* must have been composed in a style using mostly nominal constructions which are often (in their Tibetan translation) difficult to understand.

Mañjuśrīkīrti's philosophical standpoint in the *Kīrtimālā* is, as Régamey has already noted,[1] not a purely *śūnyavāda* one; rather, one is also confronted in the explications with ideas of the Yogacāra school.

Citations of the sūtra text are identified by an unbroken line when they agree word for word, but with a broken line when there are slight variations. The present translation of these citations is made according to the Tibetan version of the commentary, and sometimes differs from the translation of the sūtra version, which follows the Sanskrit version of the Nepalese tradition (i.e. IX, 17a: *ji ltar bu mo gźon nu'i rmi lam na* against *yathā kumārī supināntaresmiṃ*). Further there are slight discrepancies with the translation of the sūtra original when the construction of the sentence in the commentary demands this.

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[1] K. Régamey, *Three Chapters,* p. 22.

’Phags pa chos thams cad kyi raṅ bźin mñam pa ñid rnam par spros pa’i tiṅ ṅe ’dzin gyi rgyal po śes bya ba theg pa chen po’i mdo’i ’grel pa grags pa’i phreṅ ba źes bya ba.

(Ārya-sarvadharma-svabhāva-samatā-vipañcita-samādhirāja-nāma-mahāyāna-sūtra-ṭīkā Kīrtimālā nāma)

C = Cone Tanjur, mdo ’grel, vol. 38 (mdo sde, ñi) chapt. IX: 44b,1 - 51b,3.

D = Derge Tanjur, mdo sde, ñi, chapt. IX: 42b,1 - 49b,1.

N = Narthang Tanjur, mdo, ñi, (vol. 38), chapt. IX: 48a,5 - 56b,6.

P = TTP vol. 105, no. 5511 (1-189a,6), chapt. IX: 50a,8 - 58b,8 (pp. 218-2-8 - 221-4-8).

// da ni chos zab mo la bzod pa'i le'u /[1] de nas yaṅ bcom ldan 'das kyis źes bya ba la sogs pa gsuṅs te / gźon nu de lta bas na źes bya ba la sogs pa[2] la / [P 50b] 'di las byuṅ ṅo źes bya ba ni chos thams cad kyi raṅ bźin mñam pa ñid rnam par spros pa'i tiṅ ṅe 'dzin 'di ni saṅs rgyas thams cad bskyed[3] par mdzad pa ñid kyi phyir khyab pa ñid du gsuṅs pa yin no[4] / / de lta bas na byaṅ chub 'dod pas źes bya ba la / gaṅ dag byaṅ chub mṅon par rdzogs par saṅs rgyas par 'dod pas tiṅ ṅe 'dzin gyi rgyal po źes bya ba'i mdo sde de bźin gśegs pa thams cad kyis bstod pa 'di gzuṅ bar bya ste / sems can thams cad gzuṅ bar bya ba'i phyir źes bya ba'i [N 48b] don to / /[5]

chos zab mo bzod pa la[6] mkhas par bya'o //[7] źes bya ba la[8] raṅ gi ṅo bo yoṅs su śes pa la mkhas par bya'o //

gźon nu ji ltar na chos zab mo bzod pa la mkhas pa yin źe na źes bya ba ni raṅ ñid kyis dri ba snoṅ du 'gro bas go bar mdzad pa yin no[9] // gźon nu 'di la byaṅ chub sems dpa' źes bya ba la sogs pa la / sgyu ma ni sṅags daṅ sman la sogs pa'i dbaṅ gis yaṅ dag pa ma yin pa'i don snaṅ bas sems can rnams rmoṅs pa bskyed[10] par byed pa'o // rmi lam[11] lta bu[12] ni dge[13] ba daṅ / mi dge ba la sogs pa'i bag chags tsam gyi stobs kyis bsgos[14] pas snaṅ ba tsam ñid do / / smig rgyu lta bu ni don bya ba byed pas stoṅ pa'i phyir ṅoms pa bskyed[15] pa ma yin pa ñid do / / brag ca lta bu ni byed pa[16] po med pa'i sgra tsam thos pa'i spyod yul du gyur pa ñid do / / mig yor lta bu ni phyi daṅ naṅ gi don gyis stoṅ pa skra śad la sogs pa snaṅ ba daṅ 'dra ba ñid do / / chu zla lta bu ni skyes pa ñid na mi dmigs pa gnas pa med pa'i ṅo bo ñid yin pa'i phyir ro / /[17] sprul pa lta bu ni raṅ gi bag chags kyis[18] sprul[19] pa'i 'khyud pa daṅ / 'khyud bya la sogs pa daṅ 'dra ba'i phyir ro / / gzugs brñan lta bu ni gzuṅ ba daṅ 'dzin pa'i raṅ bźin med pa ñid kyi rgyur gyur[20] pa'i[21] phyir ro[22] / / 'di dag gi [P 51a] rnam par gźag pa yaṅ kun rdzob tu yin gyi /[23] don dam par ni chos thams cad nam mkha' lta bur rab tu śes par bya ste / spros[24] pa thams [C 45a] cad

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1) **P** le'u //
2) **P** ba
3) **NP** skyes
4) **N** yino
5) **C** to /
6) **NP** las
7) **NP** omit //
8) **NP** la /
9) **N** yino
10) **DN** skyed
11) **N** laṃ
12) **C** yu
13) **C** *nid ga* for *ni dge*
14) **NP** bsgoms
15) **NP** skyed
16) **P** ba
17) **C** ro /
18) **NP** kyi
19) **D** spul
20) **C** 'gyur
21) **CDN** ba'i
22) **N** phyiro
23) **NP** gyi
24) **C** spras

[D 43a] daṅ[1] bral ba'i rnam pa can gyi[2] ye śes la ni śes[3] pa po daṅ / śes bya daṅ / śes pa'i raṅ bźin mi dmigs pa ñid do / / gźon nu byaṅ chub sems dpa' chos thams cad de ltar yaṅ dag pa ji lta ba bźin du śes pa de'i tshe 'di chos zab mo bzod pa la mkhas pa źes bya'o źes bya ba la śin tu zab pa'i chos ñid la bzod pa daṅ [N 49a] ldan pa'i[4] byaṅ chub sems dpa' de ni chags par 'gyur ba la mi chags /[5] de bźin du mi sdaṅ[6] mi rmoṅs pas so / /

de ci'i phyir chags par 'gyur ba la mi chags par yod pa'i dṅos po la glo bur du[7] ji ltar 'gyur źe na / des chos de yaṅ dag par rjes su mi mthoṅ / chos de mi dmigs te źes bya ba la / gaṅ chags par 'gyur ba'i bdag la sogs pa daṅ / gaṅ la chags par 'gyur ba'i bud med kyi lus la sogs pa daṅ / chags pa gaṅ yin pa 'dod chags kyi sems te / byed pa po daṅ / las daṅ / bya ba'i raṅ gi ṅo bo mi dmigs pa ñid do / / rjes su mi mthoṅ źes bya ba ni rjes su[8] dpag pas so / / mi dmigs pa[9] źes bya ba ni mṅon sum gyis so[10] // de bźin du źe sdaṅ daṅ gti mug la yaṅ sbyar bar bya'o / /

de ltar 'dod chags pa med pa daṅ / źe sdaṅ ba med pa daṅ / gti mug pa[11] med pa daṅ / sems phyin[12] ci ma log pa de ni mñam par gźag pa źes bya ste / dmigs pa'i rnam par g.yeṅ ba ma lus pa daṅ bral ba'i phyir ro // spros pa med pa źes bya ba ni spros pa thams cad ñe bar źi ba'i[13] chos ñid ṅes par rtogs pa'i phyir ro[14] / / rgal ba pha rol tu phyin pa źes bya ba ni 'dod chags pa la sogs pa 'khor ba'i rgya mtsho'i pha rol tu phyin pa'i phyir ro / / skam[15] sar phyin pa źes bya ba ni[16] chu bo bźi [P 51b] 'jigs pa las rnam par grol ba'i mya ṅan las 'das pa'i skam[17] sar phyin pa'i phyir ro[18] / / bde bar son pa źe bya ba ni sdug bsṅal thams cad daṅ bral ba'i mya ṅan las 'das pa'i lam thob pa'i phyir ro[19] / / mi 'jigs pa thob pa ni yaṅ 'khor bar ltuṅ ba'i 'jigs pa daṅ bral ba'o / / tshul khrims can źes bya ba ni ṅan 'gro thams cad las bzlog[20] pa'i bsil ba'i tiṅ ṅe 'dzin gyi tshul khrims kyis brgyan pa'i phyir ro[21] / /

ye śes can źes bya ba ni [N 49b] rnam pa [C 45b] thams cad mkhyen pa'i ye [D 43b]śes

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1) **NP** omit daṅ
2) **NP** gyi /
3) **P** śas
4) **D** ba'i
5) **NP** omit /
6) **CD** sdaṅs
7) **C** bu
8) **N** rjesu
9) **NP** omit pa
10) **N** gyiso
11) **C** ba
12) **C** pyin
13) **CD** bar
14) **N** phyiro
15) **C** sgom; **NP** skams
16) **CD** ni /
17) **C** sgom
18) **N** phyiro
19) **N** phyiro
20) **NP** log
21) **N** phyiro

khoṅ du chud pas[1] ye śes la sbyor ba'o / / śes rab can źes bya ba ni phyin ci ma log pa'i chos ñid rab tu rtogs pa'i ṅo bo ṅes par 'byed pa'i śes rab 'di la yod pas źes byas nas so / / bsod nams can źes bya ba ni bsod nams kyi tshogs daṅ ldan pas so / / rdzu 'phrul[2] can źes bya ba ni mṅon par śes pa lṅas rtse źiṅ rdzu 'phrul gyi cho[3] 'phrul yaṅ dag par ston pa'o / / dran pa[4] can źes bya ba ni sṅon gyi gnas rjes su dran pa daṅ ldan pa'o / / blo gros can źes bya ba ni rigs pa daṅ grol ba'i spobs pa daṅ ldan pa'o[5] / / rtogs pa can źes bya ba ni bsam pa ji[6] lta ba'i dbaṅ gis bsgrub pa daṅ rjes su mthun par rtogs pa khoṅ du chud par byed pa ñid do / / ṅo tsha śes pa daṅ ldan pa źes bya ba ni bdag daṅ gźan gyi[7] dbaṅ du byas nas sdig pa'i las mi byed pa'o / / bram ze źes bya ba ni sdig pa'i chos spaṅs pas gaṅ gis[8] sdig pa ma lus pa'i gñen po'i phyogs su gyur pa bzod pa'i ṅo bo ṅes par rtogs pa la bram ze źes bya'o / / khrus byas pa[9] ni ñon moṅs pa ma lus pa'i dri ma 'khrud par[10] byed pa'i bzod pa'i chu'i naṅ du rtag tu źugs pa'i phyir ro[11] / / pha rol tu[12] soṅ ba źes bya ba ni rig[13] byed kyi mthar thug pa'i pha rol tu[14] soṅ bas so / / rig par[15] byed [P 52a] ces bya ba ni ji skad gsuṅs pa'i raṅ bźin rig[16] pa'i phyir ro / /

gtsaṅ sbra can ni bya ba ma yin pa thams cad spaṅs pa daṅ ldan pa'o / / saṅs rgyas kyi sras źes bya ba ni de bźin gśegs pa thams cad kyi rigs skyoṅ bar bzod pa'i phyir ro[17] / / śākya'i sras źes bya ba ni śākya'i rigs su 'khruṅs pa[18] śākya thub pa las ñe bar gdags par 'os pa'o / / tsher ma dkrugs pa[19] źes bya ba ni bdud la sogs pa daṅ[20] ñon moṅs [N 50a] pa'i tsher ma snaṅ ba med par byas pa'o / / 'obs dral ba źes bya ba ni khro ba la sogs pa'i mtshams bcad pa thag riṅ du bsal ba byas pa'i phyir ro[21] / / 'obs las rgal[22] ba źes bya ba ni ñon moṅs pa'i sa[23] mtshams las rgal ba'i phyir ro / /

zug rṅu phyuṅ[24] ba źes bya ba la[25] phyuṅ[26] ba ni kun nas so / / ñon moṅs pa'i bag chags ni zug rṅu'o / / phyuṅ ba ni phyuṅ nas bsgyur ba'o / / nad med pa ni ñon moṅs pa'i gdug[27]

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1) **C** bas
2) **C** 'prul
3) **NP** chos
4) **D** ba
5) **NP** pas so /
6) **DNP** ci
7) **NP** gyis
8) **CD** gi
9) **NP** pas
10) **C** bar
11) **N** phyiro
12) **D** du
13) **C** rigs
14) **D** du
15) **CP** bar
16) **C** rigs
17) **N** phyiro
18) **C** ba
19) **C** ba
20) **NP** daṅ /
21) **N** phyiro
22) **CD** brgal
23) **NP** omit sa
24) **C** pyuṅ
25) **NP** la /
26) **C** phyaṅ
27) **N** gdugs

pa'i rims[1] nad thams cad dań bral ba'o / / ñon mońs pa dań tha dad du gyur [C 46a] pas na dge sloń ńo /[2] kun nas dkris pa [D 44a] med pa ni kun nas[3] dkris[4] pa dań bral ba'o / /

skyes bu źes bya ba ni thabs ñe bar bstan nas skyes bu[5] bsgrub[6] pa'i phyir ro / / skyes bu dam pa ni sems can thams cad kyi don byed pas so[7] / / sems can thams cad kyi gtso bor gyur pas[8] na skyes bu mchog ces bya'o / / 'jigs pa thams cad dań bral źiń bdag med pa'i seń ge'i sgra sgrogs pas na skyes bu seń ge'o / / thams cad du mñam par[9] bźag pas na skyes bu glań po che ste[10] glań po lańs kyań mñam par bźag ces[11] bya ba'i tshig gis so / / śin tu dul ba'i phyir dań /[12] ñon mońs pa'i g.yul du 'jigs pa dań[13] bral bras skyes bu cań śes źes[14] bya' o / / khur khyer ba ni lcid[15] khyer ba ste sems can gyi don dań[16] ńes par ldan pa la [P 52b] skyes bu lcid khyer ba źes bya'o / / bdud bźi las rnam par rgyal ba'i phyir dpa' ba[17] ni skyes bu dpa' ba'o[18] / / grogs la ltos[19] pa med par bdud la sogs pa'i stobs 'joms par[20] byed pas skyes bu rtsal po che'o / / śin tu dri źim źiń yid du 'oń ba'i me tog bźin du yon tan me tog gi rań bźin du gyur pa ni skyes bu me tog ces bya'o / /[21] padma bźin du[22] 'khor ba'i dam gyi skyon gyis ma gos pa'i phyir skyes bu padma źes bya'o / / de ñid dkar po'i chos kyis yońs su gań ba[23] padma kha bye bas skyes bu padma dkar po źes bya'o / / śin tu gdug pa can gyi [N 50b] sems can rnams 'dul ba mkhyen pa'i phyir[24] skyes bu 'dul ba źes bya ba'o / / sems can ma lus pa'i[25] yid du 'oń ba dań bdud rtsi'i 'od 'phro bar byed pas skyes bu zla ba źes bya[18] ba'o[26] / / ma smad pa'i yon tan dań ldan pas skyes bu phal[27] pa ma yin pa źes bya'o / / ji skad bstan pa'i mi mthun pa'i phyogs kyi dri mas gos pa med pas mi gos pa źes bya ste / chos zab mo la bzod pa'i dge ba źes brjod par bya'o źes thams cad la sbyar bar bya'o / /

de nas bcom ldan 'das kyis źes bya ba la sogs pas ni sńar bstan pa'i don ñid yań tshigs su bcad pas gsuńs pa[28] ni /

(1a) nam źig 'jig rten khams 'di 'byuń[29] ba dań /[30]

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1) N rim
2) CN ńo //
3) NP omit kun nas
4) C dgris
5) NP bus
6) NP sgrub
7) N paso
8) NP pa
9) D bar
10) NP ste /
11) NP *pas* for *ces*
12) NP omit /
13) NP dań
14) C źeso bya'o
15) NP lci
16) NP dań /
17) NP omit ba
18) NP *bo* for *ba'o*
19) P bltos
20) NP omit par
21) C bya'o /
22) NP omit du
23) CD pa
24) C omits phyir
25) D ba'i
26) NP bya'o //
27) D pha'i (s.m.!)
28) NP pas
29) NP byuń
30) C dań //; NP omit /

źes bya ba la sogs pa la / gaṅ gi tshe snod kyi 'jig rten gyi khams 'di chags[1] par 'gyur ba'i tshe nam mkha'i steṅ du rluṅ gi dkyil 'khor nas brtsams[2] [C 46b] nas ji srid du chu daṅ gser gyi dkyil 'khor gyi bar [D 44b] du 'chags[3] par 'gyur ro[4] / / nam źig rim gyis 'jig[5] pa na gźal[6] med khaṅ la sogs pa thams cad nam mkha'i mthar thug[7] par 'gyur bas[8]

(1b) 'jig rten thams cad nam mkhar gyur pa'i tshe

źes gsuṅs pas 'jig rten 'di nam mkhar 'gyur ro[4] / /

(1c) ji ltar sṅon bźin phyis kyaṅ[9] de bźin te //[10]

źes bya ba la / nam mkha'i[11] [P 53a] raṅ gi ṅo bo tsam la ni gźan du 'gyur ba med la / nam mkha'[12] yaṅ raṅ bźin med pa'i phyir chos thams cad kyaṅ de ltar rtogs[13] par bya'o / /

tshigs bcad gñis pas kyaṅ don[14] 'di ñid bstan źes bya'o / /

(3a) ji ltar bar snaṅ cuṅ zad sprin med las / /[15]

źes bya ba la[16] raṅ bźin med par snaṅ ba skad cig mar mthoṅ ba las /

(3b) skad cig tu ni[17] sprin gyi dkyil 'khor snaṅ / /[15]

źes bya ba la / gaṅ nas kyaṅ 'oṅ ba med ciṅ gar yaṅ 'gro ba med pa'o / /

(4a) de bźin gśegs pa mya ṅan 'das pa dag /[18]

ces bya ba la sogs pa la / de bźin gśegs pa mya ṅan las[19] 'das nas da ltar bźugs pa ma [N 51a] yin na yaṅ gzugs brñan nam de bźin gśegs pa'i gzugs yid la byas[20] na[20] sṅon ji lta ba bźin du [21-] phyis kyaṅ de bźin du[-21] mthoṅ ba[22] de'i phyir chos thams cad gzugs brñan[23] lta bu'o źes bya'o / /

(5a) ji lta dbu ba maṅ po rdos pa dag /[18]

ces bya ba la sogs pas ni[24] phuṅ po lṅa sñiṅ po med par ston to / /

(5b) chu bos khyer ba skyes bus ṅes mthoṅ ste / /[15]

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1) NP 'chags
2) NP rtsams
3) C chags
4) N 'gyuro
5) N 'jigs
6) CD gźan
7) C thuge (!)
8) CD gyur pas
9) C gyaṅ
10) C te /; NP omit //
11) NP namkha'i
12) NP namkha'
13) CD rtags
14) C deṅ
15) NP omit //
16) NP la /
17) CD na
18) NP omit /
19) NP omit las
20) NP byas pa na
21--21) NP omit phyis kyaṅ de bźin du
22) NP bas
23) C bsñan
24) NP nam

źes bya ba la sogs pa la ci 'di la sñiṅ po yod dam źes brtags na /

(5c) de la brtags na[1] sñiṅ po yod mi snaṅ / /[2]

źes bya ba la / skyes bu des dbu ba'i goṅ bu de la sñiṅ po ci yaṅ mi snaṅ ba źes bya ba la[3] /[4] sñiṅ po ci yaṅ[5] mi[6] mthoṅ ba źes bya ba'i don te / gzugs kyi phuṅ po[7] ni dbu ba lta bu ste / gzugs kyi phuṅ po la sñiṅ po yod pa ma yin no źes bya ba'i don to / /

(6a) ji ltar char pa thigs chen bab[8] pa na / /[2]

źes bya ba la sogs pas[9] ni tshor ba'i phuṅ po'i[10] skye ba daṅ 'gag pa ñid ston par byed do / /

(6b) chu yi chu bur dag ni tha dad 'byuṅ / /[2]

źes bya bas ni /[11] char gyi rgyun babs[12] na chu bur 'byuṅ bar 'gyur ro[13] // de yaṅ mi brtan źiṅ sñiṅ po yod pa ma yin pa bźin du tshor[14] ba'i phuṅ po rnam[15] pa gsum daṅ /[16] chos thams cad kyaṅ skyes ma thag tu 'gag ciṅ ñams [D 45a] pa'i [C 47a] raṅ bźin no źes bya ba'o / / [P 53b]

brda tsam gyis[17] tha sñad la 'jug par byed do / /[2] źes bya bas 'du śes[18] kyi phuṅ po rdzas su[19] med par ston[20] pa'o / /

(7a) ji ltar 'phrin[21] yig groṅ gźan bskur ba las / /[2]

źes bya ba la sogs pa la / groṅ gźan na gnas pa dag gis 'phrin[21] yig mthoṅ ba[22] las ji ltar bris pa'i dge ba daṅ mi dge ba'i bya ba la sogs pa[23] sgrub par byed pa mthoṅ yaṅ de sgrub par byed pa'i sgra gźi der 'phos pa yaṅ med do / / de bźin du 'pho ba med bźin du brda tsam gyis ma brtags na ñams dga' ba'i bya ba rnams raṅ gi blo'i rnam par 'khrul[24] pas 'jug par 'gyur ro źes bya ba yin no / /

thams cad kyaṅ raṅ gi sems rnam par 'khrul pa tsam [N 51b] yin gyi /[11] yaṅ phyi rol gyi dṅos po ni yod pa ma yin no źes bya bar /

(8a) ji ltar mi dag chaṅ gis myos nas ni / /[2]

źes bya ba la sogs pa la / chaṅ gis sems myos par gyur pa ni chaṅ gi nus pas bdag ñid daṅ

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1) **P** ni
2) **NP** omit / /
3) **NP** omit la
4) **C** la / /
5) **NP** omit yaṅ
6) **NP** ma
7) **D** pa
8) **CD** babs
9) **CD** pa
10) **CD** pos
11) **NP** omit /
12) **NP** bab
13) **N** 'gyuro
14) **P** tsh«a»r
15) **CN** rnams
16) **P** omit /
17) **CD** gyi
18) **P** śas
19) **N** rdzasu
20) **C** bstan
21) **NP** phrin
22) **C** pa
23) **C** ba
24) **P** 'phrul; **N** illegible

sa yaṅ 'khor ba 'dra bar mthoṅ ṅo // de bźin du mi bden pa la sgro btags pa'i chaṅ gi dbaṅ gis 'khor ba'i 'khor lor 'gro ba drug po[1] 'khor bar 'gyur te / zo chun gyi 'khrul 'khor bźin du 'gro źiṅ 'oṅ bas[2] 'khor bar sems kyaṅ don dam par[3] gaṅ yaṅ 'khor bar yod pa ma yin te / sa g.yo ba daṅ 'khor bar śes pa daṅ 'dra'o //

'dod chags kyaṅ mi bden pa la sgro btags pa'i dbaṅ gis[4] med bźin du snaṅ bar bstan pa'i phyir /

(9a) <u>me loṅ ṅos daṅ 'bru mar snod rnams la</u> //[5]

źes bya ba la sogs pa la / me loṅ ṅam / 'bru mar gyi snod du raṅ gi gdoṅ la[6] bltas pa na thig le daṅ skra 'khyil bas brgyan pa'i gzugs brñan de la bden pa'i gdoṅ du sgro btags nas 'dod chags kyi[7] stobs[7] kyis bud med du dmigs nas 'dod pa la źen pa'i byis pa rgyug par byed ba yaṅ gdoṅ gzugs brñan du 'phos pa yaṅ med[8] la gzugs brñan gdoṅ du 'phos [P 54a] pa yaṅ ma[9] yin no //[10] gzugs brñan daṅ 'dra ba'i chos rnams la raṅ daṅ gźan du rnam par phye źiṅ bltas nas raṅ bźin gyis yod pa ma yin na yaṅ 'dod chags daṅ / źe sdaṅ daṅ / gti mug la sogs pa'i ñon moṅs pa rnams kun tu[11] 'byuṅ ṅo // sgyu ma daṅ / smig rgyu daṅ / dri za'i [D 45b] groṅ khyer [C 47b] daṅ / gzugs brñan daṅ 'dra ba ṅo bo ñid kyis stoṅ pa'o źes ṅes par rtogs[12] par byed na skye bar mi 'gyur ro //

yid du 'oṅ ba'i glu daṅ sil sñan la sogs pa yaṅ 'dod chags la sogs pa'i rgyu ma yin no źes bstan pa'i phyir /

(13a) <u>ji ltar mi dag nags ri'i khrod 'dug nas</u> //[13]

źes bya ba la sogs pa la / ji ltar ri'i gcoṅ[14] roṅ du [N 52a] źugs pa'i skyes bu[15] bgad pa[16] daṅ / ṅus pa[17] daṅ / glu blaṅs pa la sogs pa'i sgra bsgrags pa na de bźin du pha rol gyi ri las kyaṅ brag ca'i sgra 'byuṅ bar 'gyur ba daṅ brag ca'i sgras sgra byas pa bźin du chos thams cad kyaṅ brag ca daṅ 'dra bar rig par byas la de dag la mṅon par źen[18] par mi bya'o //

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1) **NP** por
2) **CD** 'oṅs pas
3) **CD** pa
4) **C** gi
5) **C** la /; **NP** omit //
6) **NP** omit la
7) **NP** kyi śugs kyi stobs
8) **C** med pa la
9) **D** pa; **C** «la»
10) **N** yino
11) **CD** du
12) **CDN** rtog
13) **NP** omit //
14) **C** gtsoṅ
15) **NP** bus
16) **P** ba
17) **D** ba
18) **C** źon

rmi lam gyi naṅ du 'dod pa'i yon tan lṅa ñams su myoṅ la / sad pa na dmigs par mi 'gyur ro / / de lta na yaṅ byis pa'i blo can rnams rmi lam du dmigs pa de la mṅon par źen par[1] 'gyur ro / / byis pa thams cad kyaṅ de daṅ 'dra'o / /

lha'i dbaṅ po daṅ rgyal srid kyi dbaṅ phyug la sogs pa la yaṅ mṅon par źen par mi bya'o źes bstan pa'i phyir /

(16ab) sgyu ma byed pa dag gis gzugs sprul te / /[2]

rta daṅ glaṅ po śiṅ rta sna tshogs byas / /[3]

źes bya ba la sogs pa la /

de bźin du bu daṅ chuṅ ma la sogs pa brdzun pas sgro btags[4] pa ñid du bsgrub pa'i phyir /

(17a) ji ltar bu mo gźon nu'i rmi lam na / /[5]

źes bya ba la sogs pa gsuṅs te / chags pa'i bde ba nam yaṅ ma myoṅ ba'i gźon nu ma de'i rmi lam gyi mthar mtshan thams cad kyis brgyan pa gzugs bzaṅ ba'i bu [P 54b] źig skyes par mthoṅ la / de yaṅ yon tan gyi tshogs ma lus pas brgyan pa'i laṅ tsho la bab pa'i skabs su gyur la / de'i rjes la śi bar mthoṅ bas bu skyes pas ni dga' źiṅ śi nas ma mthoṅ bas ni mya ṅan du gyur kyaṅ skyes pa yaṅ med la śi ba yaṅ med do / / sṅon daṅ phyi ma'i mthar raṅ bźin ma rig pa'i 'jig rten rnams kyi dga' ba daṅ mya ṅan yaṅ gźon nu mas rmi lam du bu skyes pa[6] daṅ śi ba mthoṅ ba daṅ 'dra ba źes bya ba yin no / /

(19a) ji ltar mtshan mo'i chu yi[7] zla ba dag / /[8]

ces bya ba la sogs pa'i don yaṅ rtogs sla'o / /

(20a) ji ltar so ga'i ñi ma phyed dus na / /[8]

źes bya ba la sogs pa [N 52b] la / so ga'i[9] zla ba phyi ma'i ñi ma phyed [D 46a] kyi dus [C 48a] la bab pa na drag ciṅ tsha bar 'jug pa'i ñi ma'i 'od zer tsha sgo can gyi sa'i cha la[10] bab pas[11] smig

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1) **CP** bar
2) **NP** te /
3) **NP** omit / /
4) **C** brtags
5) **C** na /; **NP** omit / /
6) **P** ba
7) **DNP** yis
8) **NP** omit / /
9) **NP** sos ka'i
10) **CD** las
11) **CD** pa'i

rgyu g.yo ba la chu'i phuṅ por mthoṅ bar 'gyur ro[1] / / skom pas sems la gnod ciṅ gduṅ[2] bas[2] chu btuṅ bar 'dod pas 'di na chu mthoṅ ṅo źes rab tu rgyug par byed ciṅ de ji lta ji ltar brgyug pa[3] bźin du smig rgyu de lta de ltar riṅ du 'gro ba ltar snaṅ ba na de ṅal ba daṅ skom pa daṅ tsha bas gduṅs pa ma yin pa chu'i thigs pa tsam yaṅ mi rñed de yod pa ma yin pa'i phyir chu de la btuṅ[4] bar lta ga la nus / ma rig pa daṅ sred pas rmoṅs pa'i 'jigs rten rnams kyaṅ de bźin du rgyug par byed do źes bya bas ni 'du śes kyi phuṅ po raṅ bźin med par bsgrubs[5] pa yin no / /

da ni 'du byed kyi phuṅ po raṅ bźin med pa daṅ sñiṅ po med par brjod pa'i phyir /[6]

(22a) ji ltar chu śiṅ rlon pa'i sdoṅ po la / /[7]

źes bya ba la sogs pa gsuṅs pa la / chu śiṅ gi sdoṅ po la sñiṅ po brtag[8] par 'dod pas śun pa rnams so sor bsal nas naṅ ṅam phyi rol gaṅ nas kyaṅ sñiṅ por[9] gyur pa ci yaṅ mi mthoṅ ṅo / / de bźin du 'du byed du *btags*[10] pa rnams phra rab tu rnam par phye nas brtags pa na sñiṅ por gyur pa'i lhag [P 55a] ma ci yaṅ lus pa[11] med de / 'dir[12] sñiṅ por gyur pa ni chos thams cad kyi stoṅ pa ñid yin no źes bya ba'o[13] / /

de'i phyir chos thams cad kyi stoṅ pa ñid bsgoms pas grol bar 'gyur gyi gzugs la sogs pa bsgoms pas ni ma yin no źes bstan pa'i phyir /

(23a) mig daṅ[14] rna ba sna yaṅ tshad ma min[15] / /[16]

źes bya ba la sogs pa la / mig daṅ[14] rna ba daṅ / sna daṅ / lce daṅ / lus daṅ / yid kyi rnam par śes pa raṅ raṅ gi yul gzugs daṅ / sgra daṅ / dri daṅ / ro daṅ / reg bya daṅ / chos rnams 'dzin pa'i dbaṅ po de dag gis [N 53a] yul[17] de dag dmigs pa de kho na ñid kyi[18] ṅo bor[19] gal te gyur na ni sems can thams cad kyaṅ 'bad pa med par grol bar 'gyur ro źes bstan pa'i phyir /[20]

byis pas[21] de ñid rig gyur na / /[22]

de ñid śes pas ci źig bya / /[16]

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1) N 'gyuro
2) NP gduṅs pas
3) NP omit pa
4) C gtuṅ
5) CD bsgrub
6) NP omit /
7) C la /; NP omit / /
8) NP brtags
9) C p«a»r
10) CD rtog; NP btogs
11) P ba
12) C 'di
13) NP źes bya'o / /
14) NP daṅ /
15) NP yin
16) NP omit / /
17) CD yul la de
18) NP kyis
19) NP *ṅor* for *ṅo bor*
20) NP omit /
21) NP pa
22) NP na /

źes bstan pa yin no / / dbaṅ po daṅ[1] dbaṅ po'i don rnams [**24b**] ṅo bo ñid kyis bem[2] po'o / /[3] dge ba daṅ mi dge ba'i 'bras bu ster[4] bar mi nus pas[5] luṅ du ma bstan pa yin no / / de'i phyir don dam pa'i rgyu ma yin [**C** 48b, **D** 46b] te[6] / don dam par dge ba ni thar pa'o źes bya ba'i tshig gis so / / de'i phyir gaṅ mya ṅan las 'das pa don du gñer ba rnams kyis mya ṅan las 'das pa thob pa'i mtshan ñid can gyi 'phags pa'i lam sgom pas raṅ gi[7] dgos pa gyis śig / gźan du na phyi rol gyi don la mṅon par źen pa rnams la mya ṅan las 'das pa med do źes bya ba'o / /[8] don de dag ñid bstan pa'i phyir /

(25a) lus la sṅon gyi mtha' ma rab brtags na / /[9]

źes bya ba la sogs pa la / gzod[10] ma nas źi ba'i phyir sṅon gyi mtha' yaṅ med la / skye ba yaṅ[11] med pa la ñams pa yaṅ med pas phyi ma'i mtha' yaṅ med do / / de dag gñi ga med pas dbus kyaṅ yod pa ma yin pas de ni 'dus ma byas kyi rigs źes bya'o / /

chos kyi dbyiṅs 'dus [**P** 55b] ma byas kyi[12] bsgom pa ni 'phags pa'i gaṅ zag go[13] źes bstan par bya ba'i phyir /

(26a) [14-]mya ṅan 'das[-14] pa'i chos la chos med de / /[15]

źes bya ba la / mya ṅan las 'das pa'i[16] chos rnams ṅes par grub pa ste chos rnams ñid ye nas med pas mya ṅan las 'das pa yod par ga la 'gyur / yod daṅ med ces bya bar rtogs pa daṅ ldan pa rnams kyi sdug bsṅal nam yaṅ źi bar mi 'gyur ro[17] / /

(26d) de ltar spyod pa'i sdug bsṅal źi mi 'gyur / /[15]

źes bya ba la / de ltar [18-]spyod[19] par byed na[-18] źes bya ba'i don te / rgyu ma tshaṅ ba med pa'i 'bras bu ñams par mi rigs so źes bya ba'i [**N** 53b] tshul gyis so[20] / /

(27a) yod ces pa ni mtha' gcig med pa gñis źes bya ba la sogs pa la /

yod pa sṅon 'gro med pa ste / /

med pa 'aṅ yod pa sṅon 'gro yin / /

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1) **NP** daṅ /
2) **CD** bems
3) **C** po'o dge
4) **NP** stor
5) **CD** par
6) **NP** *no //* for *te /*
7) **NP** gis
8) **C** ba'o don
9) **C** na /;
 NP omit / /
10) **CNP** bzod
11) **NP** omit yaṅ
12) **NP** kyis
13) **NP** go /
14- -14) **NP** mya ṅan las 'das
15) **NP** omit / /
16) **NP** *pa ni* for *pa'i*
17) **N** 'gyuro
18- -18) **P** spyod par byed par byed na
19) **C** sgyod bar
20) **N** gyiso

de phyir med ces mi brjod ciṅ / /[1]

yod pa ñid du 'aṅ brtag[2] mi bya / /[3]

źes bstan pa yin no / / de bźin du /[4]

(27b) gtsaṅ daṅ mi gtsaṅ 'di yaṅ mtha' yin te / /[3]

źes bya ba la sogs pa la / yod pa daṅ / med pa daṅ / gtsaṅ ba daṅ / mi gtsaṅ ba la sogs par rtsod pa[5] thob par gyur pas ni sdug bsṅal ñid rnam par 'phel bar 'gyur ro / /

(27c) de[6] phyir gñi ga'i mtha' ni rnam spaṅs nas / /[3]

źes bya ba la sogs pa la / rtsod pa'i gźir gyur pa'i mtha' gñis rnam par spaṅs nas dbus la mṅon par źen pa yaṅ spaṅs te / chos zab mo la bzod pa ji skad bstan pa bźin du bsgom par bya'o[7] źes bya [C 49a] ba ni mdor [D 47a] bsdus pa'i don yin no / /

(29a) dran pa ñe bar gźag pa'i gtam byas te / /[8]

źes bya ba la sogs pa la / dran pa ñe bar gźag pa'i gtam byas pa ñid kyis de kho na ñid lus kyis[9] mṅon sum du byed par mi 'gyur ro / / de bźin du bsam gtan gyi gtam daṅ / bden pa'i gtam byas pa tsam gyis bsam gtan daṅ bden pa mthoṅ bar mi 'gyur ro[10] [P 56a] źes thams cad du dregs pa'i ñon moṅs pa'i skyon[11] rnams bkru bar bya'o źes slob par mdzad pa'o / /

(32ab) tshul khrims bsruṅ źiṅ de yis sñems[12] mi bya / /[13]

chos rnams mñan[14] ciṅ [15-]des ni mi bsñems te[-15] / /[8]

źes bya ba la / bdag ni tshul khrims daṅ ldan pa'o / / bdag ni maṅ du thos pa'o[16] źes kheṅs par mi bya'o[17] źes bya ba'i bar du'o / /

(33b) dregs pa sdug bsṅal rtsa ba yin par bstan / /[3]

źes bya ba la / bsñems śiṅ ṅa rgyal byed pa ni sdug bsṅal gyi rgyu ste byed pa yin no / /

(33c) rgyags pas dregs par sdug bsṅal rab tu [N 54a] 'phel[18] / /[3]

źes bya ba la / rgyags pas dregs śiṅ kheṅs par gyur pa ni sdug bsṅal ñid 'phel bar 'gyur te /

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1) **DP** ciṅ /
2) **NP** brtags
3) **NP** omit / /
4) **NP** omit /
5) **CDN** par
6) **NP** de'i
7) **NP** bya'o /
8) **C** te /; **NP** omit //
9) **CD** kyi
10) **N** 'gyuro
11) **NP** rkyen
12) **NP** bsñem
13) **C** bya /
14) **C** ñan
15- -15) **NP** de yis bsñems my bya
16) **NP** pa'o / /
17) **NP** bya'o /
18) **C** phel

sdug bsṅal daṅ rjes su mthun pa'i phyir ro[1] / / bzlog nas rgyags pa daṅ bral bar gyur na ni sdug bsṅal thams cad 'gag par 'gyur te / sdug bsṅal daṅ 'gal ba'i bde ba'i raṅ bźin yin pa'i phyir ro //

(34a) ji sñed chos maṅ yoṅs su chub byas nas / /[2]

źes bya ba la / gal te maṅ du thos pa yin na yaṅ tshul khrims sruṅ bar mi byed ciṅ / bdag ni maṅ du thos pa yin no źes ṅa rgyal byed na tshul khrims ñams pas dė ṅan 'gror 'gro ba la thos pa maṅ pos skyob[3] par mi nus so[4] / / de bźin du tshul khrims tsam gyis mgu źiṅ thos pa maṅ po tshol bar mi byed na de tshul khrims kyi 'bras bu ñams su myoṅ nas de zad pa daṅ[5] yaṅ ṅan 'gror lhuṅ[6] nas sdug bsṅal ñams su myoṅ bar 'gyur ro[7] / /

de bźin du dmigs pa daṅ bcas pa'i sgom[8] pas kyaṅ ñon moṅs pa zad par mi 'gyur ro[9] źes bya bar /

(36a) 'jig rten pa'i tiṅ ṅe 'dzin sgom byed kyaṅ

źes bya ba la sogs pa la / bdag tu mṅon par źen pa sṅon du 'gro ba'i 'jig rten pa'i sgom[10] pas kyaṅ /

(36c) de ñid ñon moṅs phyir yaṅ rab tu ldaṅ / /[11]

bdag tu 'du śes can la /

bdag yod na ni [P 56b] gźan du 'du śes śiṅ / /[12]

bdag gźan cha las yoṅs [C 49b] su 'dzin daṅ [D 47b] *sdaṅ*[13] / /[14]

de gñis[15] daṅ ni kun tu 'brel[16] pa las / /[17]

ñon moṅs thams cad rab tu skye bar 'gyur / /[2]

źes bstan pas so / /

dpe bstan pa'i phyir /[18]

(36d) lhag spyod kyis ni tiṅ[19] 'dzin[19] 'dir bsgoms bźin / /[2]

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1) **N** phyiro
2) **NP** omit / /
3) **C** s«k»yob
4) **N** nuso
5) **NP** daṅ /
6) **CD** ltuṅ
7) **N** 'gyuro
8) **NP** bsgoms
9) **NP** ro / /
10) **NP** bsgom
11) **NP** ldaṅ /
12) **NP** śiṅ /
13) **CDNP** ldaṅ; cf *PV* II, 219d
14) **P** ldaṅ /
15) **CD** ñid
16) **C** 'bral
17) **P** las /
18) **C** omits /
19) **P** tiṅ ṅe 'dzin

źes bya ba la / lhag spyod ni phyogs kyi gos can no / / de 'dod chags daṅ bral ba[1] rdzu 'phrul gyis nam mkha'[2] la 'gro ba mthoṅ nas de lta bu 'dod pa'i bcos ma'i sems kyis bstan pa 'di la źugs nas [N 54b] tiṅ ṅe 'dzin bsgoms pa'i stobs kyis rdzu 'phrul mṅon du byas par gyur to / / de[3] rdzu 'phrul thob nas phyogs kyi gos can gyi bstan pa la yaṅ 'di lta bu'i rdzu 'phrul yod do źes yaṅ phyogs kyi gos[4] can du gyur nas nam mkha' la soṅ ṅo / / de la dus gźan źig na[5] khyod kyis bsgoms[6] pa 'di ni lam ma yin no[7] źes brtsad pa daṅ /[8] rdzu 'phrul las ñams nas sa la lhuṅ ste dmyal bar soṅ bar gyur to//

de lta bas na bdag med pa bsgoms pa las gźan gyis grol bar 'gyur ba ma yin no źes bstan pa'i phyir[9] / /[10]

(37a) gal te bdag med chos la rab rtog ciṅ / /[11]

źes bya ba gsuṅs pa la [/] gal te chos thams cad bdag med par sṅar ji[12] skad gsuṅs pa bźin rnam graṅs kyis ṅes[13] par brtags nas dmigs pa thams cad spaṅs te / bsgoms[14] pas chos thams cad bdag med par sgom pa kho na mya ṅan las 'das pa 'thob pa'i rgyu yin gyi / rgyu gźan ni yod pa ma yin no / /

tshul khrims kyi rkaṅ pa daṅ bral bas 'khor ba las 'bros par 'dod na yaṅ 'gro ba ni[15] med do[16] źes chom rkun[17] gyi dpes[18] bstan pa'i phyir[19] /[8]

(38a) mi źig chom rkun[17] tshogs kyis rab gtses nas / /[10]

źes[20] bya ba la sogs pa gsuṅs te / chom rkun[17] gyis śin tu gtses pas raṅ gi srog yoṅs su skyob[21] par 'dod pa dag 'bros par 'dod pa las 'jigs pas bred ciṅ brgyal ba'i rkaṅ pas 'bros pa'i nus [P 57a] pa med par 'gyur ro / /

(39a) de bźin tshul khrims ñams pa rmoṅs pa'i mi / /[10]

źes bya ba la sogs pas ni dpes[18] bstan pa la sbyor bar byed do / / tshul[22] khrims ñams pa des 'bros par mi nus pa ste / tshul khrims kyi rkaṅ pa daṅ bral ba'i phyir 'khor ba'i khams las

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1) **CD** bar
2) **NP** namkha'
3) **P** omits de
4) **D** 'os
5) **P** ni
6) **NP** bsgom
7) **P** no //; **N** yino //
8) **NP** omit /
9) **CD** phyir ro
10) **NP** omit / /
11) **C** ciṅ /; **NP** omit / /
12) **NP** ci
13) **C** ṅas
14) **NP** sgom
15) **C** omits ni
16) **NP** do / /
17) **C** kun
18) **CD** dpe
19) **CD** *tshe* for *phyir*
20) **N** omits źes
21) **NP** bskyab
22) **NP** de tshul...

bdag ñid 'bros par nus pa ma yin no / / rgas pa daṅ 'chi ba daṅ nad la sogs pa rnam pa sna tshogs pa'i ñon moṅs [N 55a] pa'i dgras ṅan [D 48a, C 50a] 'gro gsum du lhuṅ bar byed do / /

yaṅ bdag med pa legs par bsgoms par gyur pa khros sam gśes[1] kyaṅ bdag daṅ gźan gyi cha'i rtog[2] pa daṅ bral ba'i phyir khro ba la sogs pa skye bar mi 'gyur ro źes bstan pa'i phyir /

(41d) stoṅ par śes pa de la 'khrug pa med / /[3]

ces bya ba'o / /

stoṅ pa ñid mi śes pa de la khros pa la sogs pa 'byuṅ ṅo źes bstan pa'i phyir /

(42a) 'gro maṅ phuṅ po stoṅ par [4-]ston mod kyi[-4] / /[3]

źes bya ba la sogs pa gsuṅs so[5] / / tshig gis sgro btags pa tsam gyis stoṅ pa ñid rtogs par mi 'gyur ro[6] źes bya ba[7] bstan pa'i phyir /[8]

(42c) mi śes de dag gźan gyis brgal na yaṅ / /[3]

źes bya ba la sogs pa la / gźan gyis brgal ba na khro bas zil gyis non nas drag ciṅ rtsub pa'i tshig gi mtshon chas gźan la gnod pa byed pa la 'jug par 'gyur *gyi*[9] / ji skad gsuṅs pa'i stoṅ pa ñid dran par mi 'gyur ro[6] / / de dag ñid de ma thag pa'i dpes bstan pa'i phyir /

(43a) mi dag na źiṅ lus ni sdug bsṅal ltar / /[3]

źes bya ba la sogs pa la / yun riṅ po'i dus su nad kyis gnod ciṅ ñam[10] thag par gyur pa'i sdug bsṅal gyis zil gyis mnan pa dag nad gso ba'i phyir sman pa la bsten[11] par 'dod nas btsal ba na nad[12] kyi[12] rgyu daṅ gso ba la mkhas pa gźan la phan[13] pa byed pa la brtson pa sñiṅ rje chen po daṅ ldan pa'i sman pa yaṅ dag par rñed[14] nas des kyaṅ nad thams cad źi bar byed pa'i nus pa'i sman [P 57b] nad pa de la byin na nad pa de nad bsal ba'i phyir[15] bsten par[16] mi byed na gaṅ gis ñes źes bya bar /[17]

(45c) sman pas ma[18] lan sman gyis ma ñes te / /[3]

źes bya ba la / ji ltar rigs pa'i sman bsten na[19] nad sel[20] bar nus kyi[21] ma bsten par ni ma

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1) **NP** gśegs
2) **NP** rtogs
3) **NP** omit / /
4- -4) **NP** ston mi nus
5) **N** gsuṅso
6) **N** 'gyuro
7) **NP** omit bya ba
8) **CD** phyir ro / /
9) **CDNP** gyis
10) **P** ñams
11) **NP** brten
12) **NP** nan gyi
13) **CD** pan
14) **NP** sñed
15) **NP** omit phyir
16) **C** pir
17) **C** bar / /; **NP** omit /
18) **P** man
19) **NP** omit na
20) **NP** bsal
21) **NP** kyis

yin no / /

(45d) de ni nad pa ñid kyis ñes pa yin te /

sman mi bsten pa'i mtshan ñid can gyi'o[1] źes bya bas [N 55b] skabs la bab pa daṅ sbyar ba'i phyir /

(46a) de bźin bstan pa 'di la rab byuṅ ste / /[2]

źes bya ba la sogs pa la / de bźin gśegs pa'i bstan pa 'di la rab tu byuṅ nas stobs daṅ / byaṅ chub kyi [C 50b] yan lag daṅ bsam gtan daṅ / gzugs med pa la sogs[3] pa thob nas sman bsten pa'i gnas lta bu'i sgom pa gaṅ yin pa[4] la sbyor bar mi byed pa ni sgom[5] pa la rjes su sbyor ba daṅ bral ba'i mtshan ñid can mya ṅan las 'das [D 48b] pa'i nad med pa thob par mi 'gyur ro[6] / / de lta bas na dṅos po med pa stoṅ pa'o źes don dam pa sgom pa la sbyor bar byed pa ni saṅs rgyas kyi sras su 'gyur gyi[7] mu stegs pas yoṅs su brtags pa'i phyogs gcig stoṅ pa ñid ni yoṅs su spoṅ bar byed de / 'khor ba daṅ rjes su mthun pa'i phyir ro źes par /

(47c) srid pa thams cad yoṅ ye stoṅ pa ste / /[2]

źes[8] bya[8] ba[8] la sogs pa bstan to / /

da[9] ni sems can thams cad kyi nad thams cad rjes su 'dzin pa'i brtse ba chen po daṅ ldan na yaṅ byis pa'i skye bo spaṅ bar bya ba'i rgyu bstan pa'i phyir /

(48a) mkhas pa byis pa dag daṅ rtsod mi byed / /[2]

ces bya ba la sogs pa la mkhas pa ni blo daṅ ldan pa ste / ji skad[10] gsuṅs pa'i gsuṅ rab la mkhas pa'o / / byis pa ni mi śes pa ste / de daṅ rtsod par mi[11] byed de / bzlog nas ri mor byas nas spoṅ ba na[12] bdag la brten[13] nas sems gdug pa bskyed pas ṅan 'gror 'gro bar 'gyur ro źes bsam[14] pa'o / / byis pa'i sems kyi rgyud rig[15] pas grogs por yaṅ [P 58a] mi byed[16] do / / grogs po'i grogs po ñid kyaṅ des mi śes te dgra daṅ 'dra bar 'gyur / /[2] źes so so'i skye bo'i grogs la mkhas pa rnams yid rton[17] par mi byed do / /

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1) NP gyi'o / /
2) NP omit / /
3) C «y»ogs
4) D ba
5) NP skoms
6) N 'gyuro
7) NP gyi /
8) NP źes pa la...
9) NP de
10) NP ji skad du
11) C me
12) CD ni
13) NP bsten
14) NP bsams
15) N rigs
16) P phyed
17) P rtog

(52a) byis pa daṅ ni byis par mthun sbyor[1] ba[1] / /[2]

źes bya ba la sogs pa la /[3] 'dod pa mthun pa'i phyir /

(52b) ji ltar mi gtsaṅ ba daṅ mi gtsaṅ bźin / /[2]

źes gsuṅs te / mi gtsaṅ ba daṅ mi gtsaṅ ba chen por 'dra bar 'gyur ro[4] źes bya [N 56a] ba'i don to / /

(52c) mkhas pa dag ni mkhas pa'i skye bo daṅ / /[2]

źes bya ba la sogs pa la / yoṅs su dag pa ni yoṅs su dag pa daṅ grogs po źes bya bar /

(52d) mthun źiṅ[5] 'byor ba[6] mar daṅ sñiṅ khu[7] bźin / /[2]

źes gsuṅs so[8] / /

(53) 'khor ba'i skyon ma mthoṅ ba daṅ / las daṅ rnam par smin pa ston[9] pa'i de bźin gśegs pa'i bka' la ma dad pa'i phyir bslab[10] ñams [C 51a] pa la sogs par 'gyur ro[11] źes bya bar /

(54a) rab tu rñed dka' mi ñid thob nas ni / /[2]

źes bya ba la sogs pas ni bslab pa la mi gus pa'i rgyu bstan to[12] / /

(54b) bzo yi[13] gnas dag la ni mkhas mi 'gyur / /[2]

źes bya ba ni 'tsho[14] ba'i don gyi bzo'i gnas la sogs pa la mi mkhas pa'i phyir dbul por gyur la / 'tsho ba med pas 'tsho ba'i phyir de bźin gśegs pa'i bstan pa la rab tu byuṅ [D 49a] nas de lhuṅ bzed daṅ chos gos la chags par 'gyur źiṅ[15] sdig pa'i grogs po'i lag tu soṅ bas bslab pa'i gnas la gus par mi byed kyi /[3] bya ba ma yin pa la sbyor ba[16] lus daṅ ṅag daṅ sems ma bsdams[17] pas brdzun pa'i tshig smra źiṅ gźan gyi skyon smra ba la źugs pa /[18] zas la lhag par chags pa[19] zas la tshod zin pa med pa de dag /

(58c) saṅs rgyas bsod nams kyis ni zas rñed kyaṅ / /[2]

źes bya ba la / saṅs rgyas kyi byin gyis rlabs[20] kyis de ltar gyur pa'i zas rñed nas yaṅ byas pa mi śes pa yin pa'i phyir saṅs rgyas kyi byin gyis rlabs[20] kyis bdag cag gis zas la sogs [P 58b] pa

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1) **NP** 'byor pa
2) **NP** omit / /
3) **NP** omit /
4) **N** 'gyuro
5) **CD** bźin
6) **DNP** pa
7) **D** ñid du; **C** «ñ»i«d kh»u
8) **N** gsuṅso
9) **P** sten; **N** stan
10) **CD** slob
11) **N** 'gyuro / /
12) **P** te /; **N** ta /
13) **NP** bzo'i
14) **NP** mtsho
15) **NP** ciṅ
16) **NP** bas
17) **NP** gdams
18) **CD** omit /
19) **N** pa / /; **P** pa /
20) **NP** brlabs

thob po sñam du mi sems so[1] / / de dag kha zas śin tu źim pa dri daṅ ro daṅ ldan pa dag mi rigs pa'i sbyor ba yoṅs su loṅs spyod pa /

(59c) de dag la ni zas de[2] dug tu 'gyur / /[3]

źes bya ba la / de gya nom pa yin na yaṅ dug daṅ[4] 'dres pa'i źos bsres pa'i zas za ba daṅ 'dra bar dge ba'i srog gi bar chad [N 56b] pa'i rgyu yin pa'i phyir de dag dug gi don du 'gyur ba yin no / / źes bstan par glaṅ po che phru[5] gu'i dpes /

(59d) ba glaṅ phru[5] gus rtsa ba ma bkrus bźin / /[3]

źes gsuṅs te / ji ltar glaṅ po che phru[5] gus rtsa ba ma bkrus pa ste / padma'i rtsa ba 'dam daṅ bcas pa zos na 'chi ba'i rgyur 'gyur ro[6] / / de lta bas na bdag la phan pa 'dod pas sdig pa'i grogs po spaṅs pa[7] daṅ[8] mtha' gcig tu gźol ba daṅ / so so'i skye bo daṅ 'du 'dzi spaṅs nas rnal 'byor daṅ rjes su mthun pa'i dgon par gnas par byas la / byams pa daṅ sñiṅ rje daṅ dga' ba daṅ btaṅ sñoms daṅ ldan pa'i tiṅ ṅe [C 51b] 'dzin mṅon sum du byas nas sñiṅ rje chen po'i thabs kyis sems can thams cad la chos zab mo la bzod pa yaṅ ston to // de dag gis kyaṅ de las thos nas de bźin du bsgrub[9] pa la/

(66d) 'phags pa'i zaṅ ziṅ med pa'i bzod pa 'thob[10] / /[3]

ces bya ba la / 'phags pa ni chos zab mo mṅon par rtogs pa'o / / zaṅ ziṅ med pa ni ñes pa thams cad daṅ bral ba'o / / thob pa ni ldan pa źes bya'o / /

zab mo'i chos tshul rtogs pas rnam par dag pa'i blo / /
sñiṅ rjes 'gro ba'i don byed bzod pa rnam[11] bsgom bya / /
śes rab sñiṅ rje'i yon tan raṅ [D 49b] bźin dam pa 'jam pa'i mgon / /
de ñid kun la blo rgyas blo yis saṅs rgyas 'gyur bar gyis / /

chos zab mo la bzod pa'i le'u ste dgu pa'i bśad pa rdzogs so / /

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1) **N** semso
2) **CD** te
3) **NP** omit / /
4) **P** deṅ
5) **NP** phrug
6) **N** 'gyuro
7) **NP** spaṅ ba
8) **D** dad
9) **NP** bsgrubs
10) **D** 'thog /
11) **CD** rnams

Translation

THE COMMENTARY

Now follows the chapter on the profound willingness to accept the dharmas [for what they are], which begins with the words "Thereupon the Blessed One again" etc. In the passage "It is for that reason, then, O prince...," the expression "have risen from" characterises the Samādhi, which sets forth the equality of being of all dharmas, as all-embracing, since it brings forth all Buddhas.

"Who, then, desires to attain Awakening etc." has the meaning that one who desires to awaken fully to Awakening must, for the sake of all beings, commit to memory the sūtra known as the *Samādhirāja,* which has been praised by all Tathāgatas.

"Must be adept in the willingness to accept the profound dharmas [for what they are]" means that he must be adept at understanding their true nature (*svabhāva / svarūpa*).

"[But] how, O prince, will [the Bodhisattva Mahāsattva] become adept in the willingness to accept the profound dharmas" means that he elucidates [the matter] himself in connection with a question [addressing it].

In the passage beginning with the words "As for this, O prince, the Bodhisattva must" etc., [the meaning is that] illusions cause men to be deceived, since as a result of magical spells, drugs etc. things appear that do not really exist.

"Like dreams" means that they are nothing other than phenomena which [arise] because [the mind] is defiled[1] by the aftereffects of wholesome and unwholesome [deeds] etc.

"Like mirages" means that [the dharmas] do **not** quench thirst, because it is devoid of any fulfilment of its function.

"Like echoes" means that they are merely [like] the objects (*gocara*) when mere sounds are heard which have no agent.

"Like reflections" means that they resemble merely appearances, like strands of hair in front of one's eyes (*keśoṇḍuka*) etc., which are devoid of outer and inner objects.

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[1] Cf. *LAS* X, 155a.

They are said to be "like the reflections of the moon in water," because by nature they are inconstant, inasmuch as right after coming into being they are no more to be seen.

They are said to be "like magical creations," because they resemble the embracer and embraced etc. who are conjured up by their own aftereffects.

They are said to be "like reflected images," because they bring it about that an independent being of subject (*grāhaka*) and object (*grāhya*) does not exist.

Although their representation from the standpoint of relative [truth] (*saṃvṛti*) is so characterised, "one should recognise" that from the standpoint of absolute truth (*paramārtha*) all dharmas "are comparable to empty space," since in the highest knowledge (*jñāna*), of the type that is free from all multiplicity, one does not perceive the independent being of a cognisant subject, of a cognised object and of the process of cognition.

As to "When, O prince, the Bodhisattva recognises all dharmas as they are in reality constituted, then this Bodhisattva is said to be adept in the willingness to accept the profound dharmas," [this is said] because the Bodhisattva, who is endowed with the willingness to accept the very profound nature of the dharmas, does not passionately desire what might be the object of passionate desire. In the same way, he exhibits no passionate feeling of repulsion and no feeling of delusion. "If one asks how it is" that [he is not moved] by actually existing things and has no passionate feeling for what might be the object of passionate desire, [the sūtra] says: "He does not see this dharma, he is not aware of this dharma." Here [the meaning is:] he does not see that which might conceive a passionate desire, such as the self etc., nor that for which he might conceive a passionate desire, such as the body of a woman etc., nor what passionate desire [itself] is, namely the thought of desire, since he does not see the independent being of an actor, an act or an action.

"He does not see" means: by reasoning it out. "He is not aware of" means: by sensory perception. This should also be applied in the same way to a passionate feeling of repulsion or feeling of delusion.

Such [a person] who in this way is "free of passionate desire," "free from a passionate feeling

of repulsion" and "free from a sense of delusion," and is "one whose mind has not gone astray" is called (1) 'concentrated', since he is free of all distractions (*vikṣepa*) brought on by an object.

He is called (2) 'free of reflecting unrest', because he has fully understood the [true] being of things (*dharmatā*), in which all multiplicity comes to rest.

He is called (3) 'one who has crossed over and gone to the other shore', because he has reached the further shore of the ocean of earthly existences, in which those tainted with passionate desire wander about.

He is called (4) 'one who has reached dry land', because he has reached the dry land of *Nirvāṇa,* [where one] is free from the fear of the four rivers.[1]

He is called (5) 'one who has gone to joy', because he has reached the path to *Nirvāṇa,* which is free from all suffering.

(6) 'One who has attained security' means that he is free from the danger of falling back into the cycle of earthly existences.

He is called (7) 'endowed with discipline', because he is adorned with the discipline of the cool Samādhi, which keeps one away from all base conditions of existence.

"(8) He is called 'endowed with knowledge'" applies to the knowledge [one attains] upon realising the knowledge of omniscience.

He is called (9) 'endowed with wisdom', because he has the penetrating (*nirvedha-*?) wisdom, the essence of which is the complete understanding of the [true] being of things (*dharmatā*).

He is called (10) 'possessing spiritual merit', because he is endowed with the accumulation of spiritual merit.

"(11) He is called 'one possessing supernatural powers'" means exhibiting (*saṃprakāśana*) magical feats and sporting with the five [types of] extrasensory perception (*abhijñā*).

He is called (12) 'endowed with memory', meaning that he is furnished with memory of his previous states of existence (*nivāsa*).

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[1] The 4 rivers (oghas) are: torrent of desire (*'dod pa'i chu bo*), torrent of craving (*srid pa'i chu bo*), torrent of ignorance (*ma rig pa'i chu bo*), and torrent of wrong view (*lta ba'i chu bo*). Cf. *Abhidharmasamuccaya* 47,16.

He is called (13) 'a man of intelligence', meaning that he possesses right and quick insight (*yutta-paṭibhāna / mutta-paṭibhāna*).[1]

He is called (14) 'a man of knowledge', meaning the realisation of knowledge in conformity with [a process whereby such] is fulfilled by the power of each thought.

He is called (15) 'one who is endowed with the sense of shame (*hrī*)', meaning that he commits no base deeds, both by a mechanism of self-control (*attādhipateyya*) (his own conscience) and by the pressure of others (*lokādhipateyya*).[2]

He is called (37) 'a [true] brahman', with the meaning that a person is called a [true] brahman who, having eliminated bad habits, understands the nature of joyful willingness, which is the antidote (*pratipakṣabhūta*) to all wrongdoing.

He is called (38) 'one who has carried out the ritual ablutions', because he has continually entered the waters of joyful willingness, which wash away the dirt of all moral defilements.

He is called (39) 'one who has reached the other shore', because he has reached the last shore of the Veda.

He is called (40) 'one who knows', because he knows the true nature [of the dharmas], as it has been taught.

(41) 'One who possesses [moral] purity' means that he is endowed with the property of having renounced all wrongdoing.

He is called (42) 'son of the Buddha', because he is willing to care for the families of all Tathāgatas.

He is called (43) 'scion of the Śākya clan', meaning that he deserves to be named after Śākyamuni, as he was born into the Śākya clan.

He is called (44) 'one who has pounded flat the thorns', meaning that he has caused the thorns of Māra etc. and those of the moral defilements to disappear.

He is called (45) 'one who has done away with the moat', because he has placed the

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[1] Cf. *AN* II, 135, *Puggalapaññatti* 42.

[2] *Papañcasūdanī* (MN-a) II 313 (7).

boundary line of anger etc. at a far remove.

He is called (46) 'one who has leaped the moat', because he has sprung over the boundary of moral defilements.

As to (47) 'one who has pulled out the spearheads', 'pulled out' means completely [removed]; the impressions of the moral defilements are spearheads (*śalya*); 'pulled out' means that after he has pulled them out he abandons them.

(51) 'Uninfested with disease' means that he is free from all harmful plagues of the moral defilements.

Because he is severed from the moral defilements he is (52) 'a [true] monk'.[1]

(53) 'Free from ensnarements' means that he is separated from ensnarements.

He is called (54) 'manly', because, after the means thereto were taught, he fulfilled his manliness.

(55) 'A good man', because he has occasioned the good of all beings.

Because he has become the most excellent of all beings, he is called (56) 'a preeminent man'.

Because he is free of all fear and has let out the lion roar of non-self, he is (58) 'a lion of a man'.

Because he is concentrated in every respect, he is (60) 'an elephant of a man', in the sense of [the saying] "an elephant, even when it has got up, is concentrated."

Because he is well-trained and because he is fearless in the battle with the moral defilements (like a war-horse), he is called (61) 'a steed of a man'.

One who carries a heavy load, i.e. carries a burden, viz. one who is charged with the good of beings, is called (62) 'a man who carries a heavy load'.

Because he defeats the four Māras he is a hero, and [is called] (63) 'a hero among men'.

Because he subdues the forces of the Māras etc. independently of [outside] support, he is (64) 'a brave man'.

Because he has qualities like those of a fragrant and lovely flower, [and so] has the nature

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[1] Cf. *Traité* I, p. 201, footnote 1; and *AAĀ* p.272, 24f.: bhikṣuṇāṃ...bhinnakleśānām.

of a flower, he is called (65) 'a flower among men'.

Because, like a lotus flower, he is unsullied by the faults of the mud of earthly existences, he is called (66) 'a lotus among men'.

This same [person] is called (67) 'a white lotus among men', because the [white] lotus [consisting in his] being filled with white (=wholesome) qualities (*śukla-dharma*) has blossomed.

Because he knows how to tame exceedingly vicious beings, he is called (68) 'a tamer of men'.

Because he sheds rays which are [most] lovely to the minds of all beings and which are [like] nectar, he is called (69) 'the moon among men'.

Because he is endowed with irreproachable (*anindita*) qualities, he is called (71) 'not a base man'.

Because he is unsullied by the filth of tendencies of the unwholesome factors (*vipakṣa*) as they have been taught [before], he is called (72) 'an unsullied man'.

"He is called adept[1] in the willingness to accept the profound dharmas [for what they are] (*gambhīradharmakṣāntikuśala ity ucyate*)" should be connected with all items.

With "Thereupon the Blessed One" etc. he expounds again in gāthās the same matter he had set forth above:

(1a) "When this world-sphere arises and"

etc. means: at the time when this sphere of the external world (matrix world) arises, [the physical world] develops from empty space, beginning with the wind-disk up to the water- and gold-disk (*maṇḍala*). Since, when [later on, at the time of *saṃvarta*] everything dissolves turn by turn, everything, such as the abode of the gods (*vimāna*) etc., finally comes to be empty space, [the Sūtra] says:

(1b) "and when this whole world becomes space".

Thus this world becomes space [again].

As for

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[1] *kuśala* is mechanically translated by *dge ba* instead of *mkhas pa*.

(1c) "as it is in the beginning, so it is at the end"

[the meaning is:] no change occurs to the nature of space as such. And because space has no being in itself, one should view all dharmas in this way.

The second gāthā, too, imparts the same meaning.

As for

(3a) "As when no cloud is in the sky"

[the meaning is:] when one suddenly sees a phenomenon without true being; but there is in what [the Sūtra] says:

(3b) "and then suddenly a mass of clouds is seen"

neither a coming from nor a going to anywhere.

As to

(4a) "the Tathāgata, who has entered into Parinirvāṇa"

etc., [the Sūtra] is saying: even though the Tathāgata has entered into Parinirvāṇa and now no longer exists [on this earth], when one concentrates on an image or a statue of the Tathāgata one then sees him at that later time exactly as he was before; therefore all dharmas are like an image.

By

(5a) "As when a large mass of foam"

etc. [the Sūtra] teaches that the five *skandha*s have no core.

(5b) "is carried along by the current, and a man closely watches it"

etc., [refers to] when he examines it with the question in his mind as to whether it has a solid core;

(5c) "after examining it he finds no solid core"

means that this man finds no solid core to this mass of foam whatsoever, i.e. sees no solid core whatsoever; the *rūpaskandha*s are like foam, i.e. there is no solid core to the *rūpaskandha*s.

In

(6a) "As when thick raindrops fall"

etc. [the Sūtra] teaches the rising and falling away of the *vedanāskandha*s.

In

(6b) "varied water bubbles form"

[the Sūtra teaches that] when torrents of rain fall varied water bubbles come into being.

These, however, are unstable and have no solid core; so, too, the threefold *vedanāskandhas*, and all dharmas as well, which have the nature of disappearing and being destroyed immediately after coming into being.

[In what follows the Sūtra] teaches that the *saṃjñāskandha* has no substance, the idea being that it induces modes of conduct by mere convention.

In

(7a) "As when, from a writ's being sent to another village"

etc. [the meaning is:] even though one sees that people living in another village, because they have seen a writ, perform wholesome and unwholesome acts etc. in accordance with what is written in it, the voice which has occasioned these [acts] has not passed over to the [written] base. In the same way, due to an error of one's own mind [all ordinary] acts, being agreeable [only] as long as they are not investigated (*avicārita-ramaṇīya*), arise through mere convention, although there is no passing over [of anything external into cognition].

For (*iti*) everything whatsoever (*sarvam api*) [i.e. all appearances?] is but an error of one's own mind, but no external object, however, exists.

(8a) "Just as a man, once intoxicated with beer"

etc. means: he whose mind is intoxicated by beer experiences himself as if he is turning, and the earth along with him, due to the influence of the beer. In the same way, [beings] of the six regions of life revolve, due to the influence of that beer of imputing reality to what is unreal, in the cycle of births, and although they think, because they come and go like [the buckets of] a water wheel, that they are revolving (=are in *saṃsāra*), in reality there is nowhere any revolving; that is similar to the idea [of the drunkard] that the earth heaves and turns.

[And] in order to teach that desires, too, appear by dint of imputing reality to what is unreal, without, however, existing, [the Sūtra] says:

(9a) "In a mirror and a vessel of oil" etc.

When looking at his own face in a mirror or vessel of oil, and wrongly imputing reality to the mirror image, adorned with a *tilaka* and curls, as being an actual face, the fool, taking [it] by force of desire to be a woman, runs forth, longing for sexual pleasure (*kāma*); yet there is no passing over of the face onto the mirror image or of the mirror image onto the face. Once [a person] has looked at the dharmas, which resemble a mirror image, distinguishing [between] himself and others, moral defilements such as desire, repulsion and delusion arise, even though the dharmas do not exist with true being. When one truly understands that they are by nature empty, resembling an illusion, a mirage, a 'gandharva city' and a mirror image, [then] they (=the *kleśas*) do not arise.

In order to teach that sweet song and music (*vādya*), too, are no cause for desire etc., [the Sūtra says]:

(13a) "Just as a man standing in a mountain forest"

etc. Just as a man standing in a mountain ravine emits sounds, laughing, crying, singing and so on, and the corresponding sound of an echo is produced from the opposite mountain, and [still another] sound is produced from the sound of the echo, so one should recognise that all dharmas too are like an echo, and one should not cling to them.

[15] In a dream one enjoys the objects of the five senses, but upon waking one no longer sees them. Even so, the foolish-minded (*bālabuddhi*) cling to what they have seen in a dream. All (*sarve 'pi*) fools are like that [in ordinary life].

In order to teach that one should not even cling to lordship over the gods (*devādhipatya*) or sovereignty over a kingdom (*rājyaiśvarya*) [the Sūtra says:]

(16a,b) "an illusionist magically creates visible appearances,

[such as] various elephant- or horse-carriages" etc.

In order to prove that, likewise, a son and wife etc. are [only] imputed falsely, [the Sūtra] says:

(17a) "Just as, in a maiden's dream" etc.

A maiden who has not yet tasted the joys of [child]birth sees in a dream (*svapnānte*) that a lovely son, adorned with all [excellent] traits has been born [to her], and then she sees that, having reached that time of youth that is adorned with the whole mass of good qualities, he afterwards has died; therefore, by reason of the birth of the son she is happy, and after he dies she is sad, because she no longer sees him. But his birth and his death never took place. That means that the joys and sorrows of the people who are characterised by not knowing the former and the later end resemble the maiden's vision of the birth and death of her son in a dream.

The meaning of [the verse:]

(19a) "Just as a water-moon appears at night" etc.

is easy to understand.

As for

(20a) "Just as in the hot season, in the middle of the day" etc.,

[this is said:] because, after the approach of midday of a late summer month, when the intense and hot rays of the sun fall upon an area rich in salt, the quivering sunbeams (*marīci*) are taken to be a lake. Because his mind is impaired and tormented by thirst, [a man] who wishes to drink water thinks "Here I see water" and takes off running, and when the mirage, no matter how much he runs, appears to keep its distance, he, exhausted and tormented by thirst and heat, obtains not one drop of this water which is no [water], because it does not exist; how much less (*kutaḥ*) will he be able to drink this water.

People who are deluded by ignorance and greed also run in this manner; [this means that] the constituent of 'notion' (*saṃjñāskandha*) is proved to lack being in itself.

In order to teach now that the constituent of formations (*saṃskāraskandhas*) is without a being of its own and without a core, [the Sūtra] says:

(22a) "Just as a man might cut the green trunk of a banana tree"

etc. When [a person] who, wishing to examine the core in the trunk of a banana tree, has removed the several outer layers, he perceives nothing at all, either inside or out, which might be a core. In the same way, when one investigates what is designated as formations after having

analysed them minutely, there is nothing left over to be the core. This means that what is here the core is [only] the emptiness of all dharmas.

Therefore, in order to teach that one attains release [only] by meditating on the emptiness of all dharmas, but not by meditating on form etc. [the Sūtra] says:

(23a) "Neither eye nor ear nor nose is a valid means of knowledge" etc. If visual, audible, olfactory, gustatory, tactile and mental cognitions (*cakṣurvijñāna* etc.), by means of the senses which grasp their respective objects (*dharma*)---sights, sounds, smells, tastes, tangible things and mental objects---, apprehended these objects as true reality (*tattvarūpeṇa*), all (*sarve 'pi*) beings would effortlessly attain release.

In order to teach this, it is said:

"if even a fool could come to know the truth,
what sense would there be in the knowledge of truth?"[1]

The sense organs and sense objects are, by their very nature, lifeless. Since they produce neither wholesome nor unwholesome effects, they have no karmic relevance (*avyākṛta*). Therefore they are not the source for the [knowledge of the] highest truth [and hence not for release], since it is said (*iti vacanena*?) that release is wholesome in [the sense of] the highest truth. Hence, those who desire Nirvāṇa should carry out their task (*ātmakāryam karontu*) by pursuing the Noble Path, which is endowed with the attribute that [by it] one attains Nirvāṇa; on the other hand, for those who cling to external objects there is no Nirvāṇa.

In order to teach the same facts [the Sūtra] says:

(25a) "For someone looking into the body's beginning" etc.,

Because it (=the body) is at rest right from the beginning (*ādiśānta*), it has no beginning; and because what has no coming into being has no going out of existence either, it has no end either. Since these two (=beginning and end) do not exist, there is no middle either. Hence, that is called the primary uncaused fundament.

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[1] Pāda 19c,d of the *Acintyastava* attributed to Nāgārjuna; this verse is also cited in *Madhyamakaratnapradīpa* (TTP vol. 95, no. 5254, 263-1-3; mdo 'grel tsha, 327a,3).

In order to teach that one who meditates (*dhyāyin*) on the true nature of dharmas (*asaṃskṛto dharmadhātuḥ*) is a noble person (*āryapudgalaḥ*), [the Sūtra] says:

(26a) "Among the dharmas of (i.e. supposed to constitute) Nirvāṇa,

there are no [really existing] dharmas."

[Even] the dharmas [constituting] Nirvāṇa are [*not*] established [as existent]; [but,] since [in reality] the dharmas themselves do not exist at all, how can there be [their] extinction (*Nirvāṇa*)? The suffering of those who are possessed of the idea (*kalpanā*) "there is" and "there is not" never comes to rest.

(26d) "The suffering of those acting so comes not to rest."

The meaning [of the words "of those acting so"] is: 'when they act so'. [Suffering does not cease] according to the rule that it is not reasonable that an effect whose cause is complete goes out of existence.

By [the verse]

(27a) " 'There is' is one extreme, 'there is not' is the second",

etc., [the same idea] has been taught [as in the *LAS* (III,83 / X,501)]: "'There is not' presupposes 'there is'; 'there is' presupposes 'there is not'. Therefore one should not say 'there is not' nor imagine 'there is'."

In the same way, [the line]

(27b) "'pure' and 'impure', these are also extremes", etc. [is to be explained]. When one takes part in an argument such as 'there is,' 'there is not,' 'pure,' 'impure' etc., suffering is increased.

As for

(27c) "after he has therefore given up the two extremes"

etc., the meaning in short is: after one has given up the two extremes which have become the basis for argument, one also gives up clinging to the middle, and one must, in accordance with the teachings, intensively practise the willingness to accept the profound dharmas.

In

(29a) "Following the discourses on the application of awareness"

etc. [the meaning is:]

It is not solely due to the discourses on the applications of awareness that one becomes a person who perceives true reality (*tattva*) with his body (i.e. personally and directly). In the same way, one does not experience the *dhyānas* and the truths simply on the basis of discourse concerning the *dhyānas* and the truths. Hence, [the Sūtra] teaches that everywhere one must wash away the fault of (**NP**: the conditions of) the moral defilement of pride.

(32a,b) "Let one keep one's discipline but not boast of doing so,

Let one listen to the Teachings but not boast of doing so,"

i.e. (*iti yāvat*) one ought not to be haughty, [thinking]: "I am endowed with discipline, I am very learned (*bahuśruta*)."

In

(33b) "He taught that pride is the root of suffering"

[the meaning is:] being proud and haughty is the cause of suffering, i.e. the operative force (*kāraṇa*) behind suffering.

In

(33c) "Through pride and haughtiness suffering increases"

[the meaning is: when] one is haughty and arrogant through pride one's suffering increases, because [pride] is favourable to (i.e. entails) suffering. Conversely, if one is free of pride, all one's suffering will be eliminated, since [the result of non-pride] is of the nature of joy, which stands in contradiction to suffering.

In

(34a) "No matter how many teachings he has mastered"

[the meaning is:] Even if a person is learned (*bahuśruta*), when he does not keep his discipline and generates pride, [thinking:] "I am very learned," then due to his having impaired his discipline, [even] his learning will not be able to save him from going [down] into base forms of life.

Likewise, when a person is satisfied merely with his discipline and does not go in search of learning, [then,] having enjoyed the fruits of his discipline to the point where they are used up, he will fall back into base forms of life and come to know suffering.

In the same way, it is not due to a meditating with an object of thought that the moral defilements fade away. In this regard [the Sūtra] says:

(36a) "Even if one were to practise samādhi in the world"

etc.; even with a worldly meditation accompanied by clinging to the self

(36c) "his moral defilements would rise again,"

it having been taught with reference to one who is possessed of the idea 'self':

"If there were a self, there would also be the idea of another.

By the subdivision into 'self' and 'another' grasping and hate also arise.

Once one is bound to these two, [then] all moral defilements arise."[1]

To teach [this by means of] an example [the Sūtra] says:

(36d) "in this case the practice of deep meditation would be like that of Udraka."

Udraka was a Digambara. After he had seen one (i.e. a Buddhist / Arhat or the Buddha himself?) who was free of desires walking in the sky by means of a supernormal faculty, he entered into this teaching with an ungenuine (*kṛtrima*) attitude, [in that he] desired such [a state]. He then realised the supernormal faculty by the power of an intensive practice of meditation. Having acquired the supernormal faculty, he again became a Digambara, reflecting that "there is also such a supernormal faculty in the teaching of the Digambaras," and then walked in the sky. [But] when he was in this [situation], later on, challenged [by someone] with the words "what you have practised is not the way," he [got angry and] lost (*parihīna/vihīna*) his supernormal faculty, fell to earth and went to hell.

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[1] Citation of Pramāṇavārttikam II 219c,d, 220a,b:

ātmani sati parasaṃjñā svaparavibhāgāt parigrahadveṣau /
anayoḥ saṃpratibaddhāḥ sarve doṣāḥ prajāyante /

[thereby] all moral defilements arise [since they are] bound (saṃpratibaddhāḥ) to these two.

In order to teach that, therefore, one attains release by no other means than by the practice of selflessness, [the Sūtra] says:

(37a) "If one considers well that the dharmas are without
self and..."

Here [the meaning is:] when one, after having thoroughly reflected (*upanidhyāya*) according to what was taught before successively (*paryāyeṇa*), that all dharmas have no self, has given up all objects (*ālambana*) and practised [this meditation] intensively, [then one reaches Nirvāṇa]; there is indeed no other cause.

In order to teach, by means of a simile of the robbers, that "there is, because one is not endowed with the feet (*pāda*) of discipline, no escape (*gati*), although one wants to run away from the cycle of earthly existences (*saṃsārāt*)," [the Sūtra] says:

(38a) "Just as a man beset by a band of robbers"

etc. One who, because he his hard pressed by robbers, wants to save his life, due to [his being] struck by fear and [his] feet [being thereby] paralysed is not able to flee when he wants to run away.

With the verse

(39a) "Likewise a deluded man who has impaired his discipline"

etc. [the Sūtra] applies [the illustration] to the matter to be illustrated (*dārṣṭāntike yojayati*[1]).

One who has impaired his discipline cannot flee; because he does not possess the 'feet' of discipline, he is not able of himself (*svayam*) to escape the realm of earthly existences. The enemies, various afflictions such as old age, death, disease etc., cause him to fall into the three base conditions of existence (*durgati*).

In order to teach, furthermore, that one who has rightly meditated on the non-existence of a self does not become angry etc., even though he is scolded (*ākruṣṭa*) and insulted, since he is free from the idea of a subdivision into 'self' and 'another', [the Sūtra] says:

(41d) "who knows emptiness is not angered."

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[1] Cf. *BCAP* p. 251,7.

In order to teach that anger etc. arise in him as long as he does not know emptiness, [the Sūtra] says:

(42a) "Many men may talk of the emptiness of the skandhas" etc.

In order to show that it is not by a simple hypostatisation by means of words that one comes to comprehend emptiness, [the Sūtra says:]

(42c) "if these ignorant ones are criticised by others" etc.

If they are criticised by others, then the result is that, overcome (*abhibhūta*) by anger, they injure the others with the weapon of strong and harsh words; but they do not keep emptiness as it has been described [above] in mind.

In order to teach these same [ideas] by means of the following example [the Sūtra] says:

(43a) "Just like a man who, sick and sore in body" etc.

One who has been tormented by a disease for a long time and is overcome by excruciating pain has the desire to seek out a doctor to cure the disease. If after searching, then, he actually does find a doctor who is skilled in the diagnosis and treatment of diseases, zealous in working for the well-being of others and possessed of great compassion, and if, when this latter gives him a medicine able to relieve all diseases, the sick man does not use it to clear away his own, who has made the mistake? [The Sūtra] says:

(45c) "It is not the fault of the doctor or of the drug."

[Only] if one uses the appropriate medicine is one able to get rid of one's disease, but not if one does not use it.

(45d) "That is a mistake the sick man himself made,"

namely one characterised by his not having used the medicine.

In order to refer this to the theme at hand [the Sūtra] says:

(46a) "Even so is it for those who have embarked upon this Teaching" etc.

After they embarked upon the Teaching of the Tathāgata and attained [in theory] the powers, the elements leading to Awakening, the meditations, the states beyond visible matter etc., they did not apply themselves to [their] practise, [which is] equivalent to (*-sthānīya*) using the

medicine, [and] being [thus] characterised by the lack of application to practise, they do not attain the state of being free from suffering, namely Nirvāṇa. Therefore [only] those who thus apply themselves to the meditation of the highest reality (=the intensive practice of the highest reality), thinking "non-existence is empty," will become the sons of the Buddha, while rejecting the partial (*pradeśika*) emptiness postulated by the *Tīrthikas*, because this latter is favourable to (i.e. causes one to remain in) the cycle of earthly existences. It is in this regard that

(47c) "all existences are empty through and through"

has been taught.

In order now to teach the reason why one should avoid foolish persons, although one has great love which treats all frailties of all beings with kindness, [the Sūtra] says:

(48a) "Wise men do not argue with fools"

etc. A wise man is one who has insight and is versed in the doctrines as they are expounded. A fool is an ignorant man, and with such a one [the wise man] does not argue. On the contrary, he avoids [them (=the fools)] after having paid them respect, thinking that they might develop malign thoughts towards him and hence go to base forms of existence. Because he knows the mentality (*cittasaṃtati*) of fools, he does not make friends with them either. Thinking "this one, not even knowing the friendship of a [true] friend, may become [again] like an enemy," wise men place no trust in associations with ordinary people.

[The Sūtra] says

(52a) "Fools congregate with fools"

etc., because their desires coincide,

(52b) "as dirt with dirt."

The meaning is that dirt breeds with dirt.

(52c) "The wise, though, associate with wise men"

etc. means that the entirely pure associate with the entirely pure,

(52d) "as butter does with cream."

[53] Since they do not see the unfavourable aspects of the cycle of earthly existences and

have no faith in the words of the Tathāgata, who teaches karma and its effects, they break the precepts (*śikṣā-bhraṃśa*), etc.

With the words

(54a) "Having attained to man's estate, which is extremely hard to attain"

etc. the reason is taught for their lack of respect (*agaurava*) for the precepts (*śikṣā*).

(54b) "They show no skill in the arts"

means that because they are unskilled in the arts etc. which provide a livelihood they become poor. Lacking a livelihood, they enter the Teaching of the Tathāgata [merely] for the sake of a livelihood. [55] Thereafter they cling to the beggar's bowl and monk's robes, and fall into the hands of base friends; hence they do not respect the precepts (*śikṣāpada*), but [56d] apply themselves to wrongdoing [and] [57] take to telling lies and talking of the mistakes of others, because they do not have body, speech and mind under control. These [people], being exceedingly attached to food, and such as know no moderation in eating,

(58c) "though they have got food through the merits of the Buddha,"

i.e. although they have obtained such food through the influence (*adhiṣṭhāna*) of the Buddha, [yet,] being unthankful, give no thought to the fact that they have obtained food etc. through the influence of the Buddha.

Neglecting their exercises (*ayuktayogāḥ*), they enjoy the consumption of delicious, fragrant and exceedingly tasty dishes,

(59c) "but this food is their doom."

I.e. although it may be of excellent quality, it has become a poisonous substance, because it is the cause for an interruption of the wholesome, [which is comparable to] life, just as the consumption of food mixed with poisonous curd [is noxious because it causes the interruption of physical life]. To teach this [the Sūtra] says by way of the simile of the young of an elephant:

(59d) "As unclean lotus fibre is to the young of the elephant."

[This] means: just as when an elephant calf eats unclean fibres, i.e. eats the muddy roots of lotuses, they become the cause of its death. Therefore, wishing to profit themselves, [the

Bodhisattvas], after avoiding base friends and having given up leaning towards one extreme and [62c, 63] association with common people, [62d] and after having spent time in solitude in accordance with yoga and [64] attained samādhi, which is invested with love, compassion, joy and equanimity, they teach all beings by the means (*upaya*) of great compassion the willingness to accept the profound dharmas (*gambhīradharmakṣānti*). And these, when they have heard it from them, realise it (=samādhi) in the selfsame way. In this regard [the Sūtra] says:

(66d) "Attain to a willingness noble and free from worldliness."

'Noble' means the clear understanding of the profound dharmas. 'Free from worldliness' means being free from all baseness. 'Attain' means being endowed with.

By recognising the profound constitution of the dharmas, may one whose insight
is thoroughly pure develop out of compassion the willingness to accomplish the
good of beings.
May the noble, tender Protector, who possesses in his being the qualities of
wisdom and compassion, and whose spirit is enlightened with complete truth,
make them Buddhas with the help of insight.

Here ends the explanation of the ninth chapter on the willingness to accept the profound dharmas [for what they are].

Appendix B

Pāda Index

agṛddhu so bhuṃjati yuktayogī / IX, 60d
agrāhya tuccho jalacandru śūnyaḥ / IX, 19c
acchasmi vārismi anāvilasmi / IX, 19b
ajīvamānās tada pravrajanti / IX, 54d
adhastam etī ayam āpaskandhaḥ / IX, 2b
adhyoṣitā bhonti 'ha pātracīvare / IX, 55b
anābhilapyaṃ sugatāna satyaṃ / IX, 66b
aparāddhu kiṃ kena ta codayiṣye / IX, 57d
abhūtavāriṃ pibituṃ na śakyaṃ / IX, 21c
amanyanā satya jinena deśitā / IX, 31d
amanyamānāna duḥkhaṃ nirudhyate / IX, 33d
ayuktayogīna kuto 'sti nirvṛtiḥ / IX, 46d
avivādaprāptāna duḥkhaṃ nirudhyate / IX, 28d
asaṃskṛtaṃ gotram idaṃ pravuccati / IX, 25d
astīti nāstīti ubhe pi antā / IX, 27a
astīti nāstīti ca kalpanāvatāṃ / IX, 26c
astīti nāstīti vivāda eṣa / IX, 28a

ākāśu bhotī ayu sarvaloke / IX, 1b
ākruṣṭu paribhāṣṭu na maṃku bhoti / IX, 41b
ādarśapṛṣṭhe tatha tailapātre / IX, 9a
ābhāṣate bālu kuto hi svāgataṃ / IX, 61b
āsādito vaidyu vidū vicakṣaṇaḥ / IX, 44b
āhāri adhyoṣita bhonti bālāḥ / IX, 58a

idaṃ jagad yāvata kiñji vartate / IX, 2a
ima īdṛśān doṣa viditva paṇḍito / IX, 63a
imam arthu vijñāya na viśvasanti / IX, 51d

utpannabhagnā na hi santi budbudā / IX, 6c
upanāmaye vaidyu tad āturasya / C IX, 45b
upekṣakās sarvabhaveṣu nityaṃ / IX, 64c

etena doṣeṇa jahitva bālāṃ / IX, 62c
evaṃ iho śāsani pravrajitvā / IX, 46a
evaṃ kileśā vividhair mukhebhi / IX, 40c
evaṃ naraḥ śīlavihīna mūḍhaḥ / IX, 39a
evaṃ carantāna na duḥkha śāmyati / IX, 26d

oghena uhyantu naro nirīkṣate / IX, 5b

kathāṃ kathentī paramārthayuktāṃ / IX, 65d
karuṇāvihārī muditāvihārī / IX, 64b
karmāṇa vipākum anotarantāḥ / IX, 53b
kasyāryamārgeṇa bhaveta kāryaṃ / IX, 23d
kāyena cittena asaṃyatānāṃ / IX, 57a
kāruṇyatāṃ tatra upasthapeti / IX, 61d
kāruṇyatāṃ tatra upasthapetvā / IX, 65c
kāruṇyatāṃ tena upasthapetvā / IX, 44c
kiṃcāpi vidvān matimān vicakṣaṇo / IX, 60a; 61a
kiṃcāpi bhāveyya samādhi loke / IX, 36a
kiyacciraṃ bālu susevitā pi / IX, 49c
kiyadbahūn dharma paryāpuṇeyyā / IX, 34a
kriyā pravartanti pṛthak śubhāśubhāḥ / IX, 7b
krodhaṃ ca doṣaṃ ca apratyayaṃ ca / IX, 51b

krodhābhibhūtāḥ paruṣaṃ vadanti / IX, 42d
kṣaṇena cō dṛśyati abhramaṇḍalaṃ / IX, 3b
kṣayetva so śīlaphalṃ aśeṣaṃ / IX, 35c

girāya ghoṣo na kadāci vidyate / IX, 14c
gīte ca vādye ca tathaiva rodite / IX, 14a
gṛhitvā corehi sa tatra hanyate / IX, 38d
gṛhitvā bhaiṣajya pṛthuṃ varāṃ varāṃ / IX, 45a

caturṣu dhyāneṣu kathāṃ kathetvā / IX, 30a
caturṣu satyeṣu kathāṃ kathetvā / IX, 31a
cittavyavasthān na labhanti bālāḥ / IX, 56b

jaḍāḥ svabhāvena avyākṛtāś ca / IX, 24b
jarāya vyādhyā maraṇena hanyate / IX, 39d
jāte [']tituṣṭā mṛta daurmanasthitā / IX, 17c

tatha saṃgṛhītvā priyavadyatāya / IX, 61c
tathāgatasyo parinirvṛtasya / IX, 4a
tathopamāṃ jānatha sarvadharmān / IX, 1d;
2d; 3d; 4d; 5d; 6d; 7d; 8d; 10d; 11d; 13d;
14d; 15d; 16d; 17d; 18d; 19d; 20d; 21d; 22d
tanmūlakaṃ duḥkha vivardhate [']sya / IX, 32d
tallakṣaṇāṃ jānatha sarvadharmān / IX, 12d
tasmād ubhe anta vivarjayitvā / IX, 27c
tasmād dhi yo icchati bodhi budhyituṃ / IX,A a
tasmād ya nirvāṇapathena arthikaḥ / IX, 24c
tasyaiva doṣo bhavi āturasya / IX, 45d
tasyaiva bālā akṛtajña bhonti / IX, 58d
tasyaiva bālā vyasanena tuṣṭāḥ / IX, 62b
tāṃ nācarante sugatāna śikṣān / IX, 55d
tāṃ pratyavekṣya yadi bhāvayeta / IX, 37b
te aprajānanta parehi coditāḥ / IX, 42c
te ātmanaḥ śīlam apaśyamānāś / IX, 56a
te cchedyabhedyasmi caranti bālāḥ / IX, 53d
te dharma śrutvā ima evarūpāṃ / IX, 66c
te pāpamitrehi parigṛhītās / IX, 55c
te pravrajitvā iha buddhaśāsane / IX, 55a
te bodhi buddhitva śivām aśokāṃ / IX, 65a
te bhojanaṃ svādurasaṃ praṇītaṃ / IX, 59a
teṣāṃ sa āhāru vadhāya bhoti / IX, 59c
tṛṣābhitaptaḥ puruṣo vrajetaḥ / IX, 20b

daridrabhūtāna dhanaṃ na vidyate / IX, 54c
duḥkhasya mūlaṃ madu sannidarśitaṃ / IX, 33a
duḥśīlayena vrajamāna durgatiṃ / IX, 34d
devo yathā varṣati sthūlabinduke / IX, 6a

dhāretu sūtraṃ imu buddhavarṇitaṃ / IX,A c

na kāyasākṣisya ca asti manyanā / IX, 29c
na kiñci vācāya na jalpitavyaṃ / IX, 57b
na kleśa dhyāyī na ca asti manyanā / IX, 30c
na ca prajānanti yathā nirātmikāḥ / IX, 42b
na cakṣu prāmāṇyu na śrotra ghrāṇaṃ / IX, 23a

na cātra kaścid yatha tatra dṛśyate / IX, 16c
na cāsti mātrajñata bhojanasmiṃ / IX, 58b
na cāsti mitraṃ hi pṛthagjanānāṃ / IX, 50d
na co mahīye calitaṃ na kaṃpitaṃ / IX, 8c
na co vibhāveyya sa ātmasaṃjñām / IX, 36b
na caiva adhyoṣita tatra bhotī / IX, 60c
na jātu bālehi karoti saṃstavaṃ / IX, 63b
na jihva prāmāṇyu na kāya cittaṃ / IX, 23b
na tasya pādā prabhavanti gacchituṃ / IX, 38c
na tasya mātā mriyate na putraṃ / IX, 18c
na te jugupsanti ca pāpakarma / IX, 56d
na durlabhā bodhi varā bhaviṣyati / IX,A d
na durlabhā bheṣyati so [']tra bodhim / IX,A C d
na bāladharmehi karonti saṃstavaṃ / IX, 48d
na bāhuśrutyasmi karoti yogaṃ / IX, 35b
na bāhuśrutyena sa śakyu trāyituṃ / IX, 34c
na bhāvanāyām abhiyuktu bhonti / IX, 46c
na vijña bālāna karoti sevanāṃ / IX, 49a
na vijña bālehi karonti vigrahaṃ / IX, 48a
na vijña bālaiṣv iha viśvasanti / IX, 50a
na vaidyadoṣo na ca bhaiṣajānāṃ / IX, 45c
na yatra kāyo na pi kāyasaṃjñā / IX, 25c
na lekhasaṃkrānti girāya vidyate / IX, 7c
na śilpasthāneṣu bhavanti kovidāḥ / IX, 54b
na satyadarśisya ca kāci manyanā / IX, 31c
na sevate āturu yena mucyate / IX, 45b
nānāmukhehī prakaronti pāpaṃ / IX, 40b
nirīkṣate nāri mukhaṃ alaṃkṛtaṃ / IX, 9b
nirīkṣya so tatra na sāram addaśī / IX, 5c
nirvṛti dharmāṇa na asti dharmā / IX, 26a
nihīnaprajñān upasevato me / IX, 63c
nairātmya dharmān yadi pratyavekṣate / IX, 37a
naivātra kāyo na pi kāyasaṃjñā / IX, 25b

paryāpuṇitvā bala dhyāna indriyān / IX, 46b
paryeṣate vaidyu cikitsanārthikaḥ / IX, 43d
palāyituṃ icchati jīvikārthikaḥ / IX, 38b
palāyituṃ icchati saṃskṛtātaḥ / IX, 39b
punaḥ punas tena gaveṣatā ca / IX, 44a
punaḥ prakupyanti kileśu tasya / IX, 36c
puno pi te bhonti amitrasannibhāḥ / IX, 49d
puno pi sa pratyanubhoti duḥkhaṃ / IX, 35d
pūrvāntu kāyasya avekṣamāṇe / IX, 25a
pūrvāntu jāneya kutaḥ prasūtaṃ / IX, 3c
pṛthak pṛthag budbuda saṃbhavanti / IX, 6b
pratibuddha santaḥ puruṣo na paśyati / IX, 15b
pratiśrukā jāyati taṃ pratītya / IX, 14b
pratiśrukā śrūyati no ca dṛśyate / IX, 13c
pradhāvitā kāma gaveṣamāṇā / IX, 9d
pramāṇu yady eti bhaveyur indriyā / IX, 23c
prayuktu bhaiṣajyam idaṃ niṣevyatāṃ / IX, 44d
prahīṇa tasyo pṛthu sarvamanyanā / IX, 29d
prādeśikī śūnyata tīrthikāṇāṃ / IX, 47d
prāviṣkarontī imi bāladharmā / IX, 51c

bahirdha adhyātma na sāram asti / IX, 22c
bahū jano bhāṣati skandhaśūnyatāṃ / IX, 42a
bahūhi varṣehi na jātu mucyate / IX, 43b
bālā hi bālehi samaṃ samenti / IX, 52a
bimbe mukhaṃ naiva kadāci labhyate / IX, 10b
buddhasya puṇyehi labhitva bhojanaṃ / IX, 58c
buddhāna co vākyam aśraddadhānās / IX, 53c

bhaṇeyya gāyeyya haseyya rodayī / IX, 13b
bhuṃjīta āhāru suci praṇītaṃ / IX, 60b
bhramanta saṃjānati 'māṃ vasundharāṃ /IX, 8b

madena mattāna duḥkhaṃ pravardhate / IX, 33c
madhye pi sthānaṃ na karoti paṇḍitaḥ / IX, 27d
manasīkarontaḥ pratibimbu dṛśyate / IX, 4b
manyanti bālā vaya kāyāsākṣī / IX, 29b
mamāntike eti praduṣṭacittā / IX, 48c
marīcikāṃ paśyati toyarāśiṃ / IX, 20c
marīcikāyām udakaṃ na vidyate / IX, 21a
mukhasya saṃkrānti yadā na vidyate / IX, 10a
mṛgeva eko vihared araṇye / IX, 62d
maitrīvihārī ca bhavanti paṇḍitā / IX, 64a

ya anyahetū na sa bhoti śāntaye / IX, 37d
yaḥ śūnyatāṃ jānati so na kupyate / IX, 41d
yatha hastipotāna bisā adhautakāḥ / IX, 59d
yathā amedhyena amedhyu sārdhaṃ / IX, 52b
yathā kumārī supināntarasmiṃ / IX, 17a
yathā naraś coragaṇair upadrutaḥ / IX, 38a
yathā naraḥ pānamadena mohito / IX, 8a
yathā naraḥ śailavanāntare sthito / IX, 13a
yathā naro āturu kāyaduḥkhito / IX, 43a
yathā mṛtāṃ mātaram ātmajaṃ vā / IX, 18a
yathā sa mūḍhā janayeta rāgaṃ / IX, 10c
yathāntarīkṣasmi na kiñcid abhraṃ / IX, 3a
yathaiva ārdraṃ kadalīya skandhuṃ / IX, 22a
yathaiva kāmāṃ supinānti seviya / IX, 15a
yathaiva gandharvapuraṃ marīcikā / IX, 11a
yathaiva grāmāntari lekhadarśanā / IX, 7a
yathaiva grīṣmāṇa madhyāhnakāle / IX, 20a
yathaiva candrasya nabhe viśuddhe / IX, 12a
yathaiva caurāṇa bahū sahasrā / IX, 40a
yathaiva caurā hani śuklapakṣaṃ / IX, 40d
yathaiva taṃ pūrva tathaiva paścāt / IX, 4c
yathaiva taṃ pūrvi tathaiva paścāt / IX, 1c
yathaiva taṃ heṣṭi tathaiva ūrdvaṃ / IX, 2c
yathaiva phenasya mahāntu piṇḍaṃ / IX, 5a
yathaiva māyā supinaṃ yathaiva / IX, 11b
yathaiva rātrau jalacandru dṛśyate / IX, 19a
yathodakasyeha samādhibhāvanā / IX, 36d
yada lokadhātūna vivartu bhotī / IX, 1a
yasmād ime indriya apramāṇā / IX, 24a
ye tāṃ vijānanti jināna dharmatāṃ / IX, 66a
yenū sunidhyaptu nirātma skandhā / IX, 41a
yeneti nāsti na te jātu asti / IX, 26b

yenaiva so manyati alpaprajño / IX, 32c
yo bhoti bālāna hitānukampī / IX, 62a

rakṣeta śīlaṃ na ca tena manye / IX, 32a
rātriṃ divaṃ bhonti ayuktayogā / IX, 56c
rūpāṇy atho nirmiṇi māyakāro / IX, 16a

lapsyanti kṣānti ariyān nirāmiṣāṃ / IX, 66d
labdhā ca bhuṃjanti ayuktayogāḥ / IX, 59b

vadanti bālā vaya dhyānagocarāḥ / IX, 30b
vadanti bālā vaya satyadarśinaḥ / IX, 31b
vastuṃ vibhāventi jināna putrāḥ / IX, 47b
vijñā punar vijñajanena sārdhaṃ / IX, 52c
vijñāya bālāna svabhāvadharmatāṃ / IX, 50b
viditva jñānena madaḥ prahīyate / IX, 30d
viditva bālāna svabhāvasaṃtatiṃ / IX, 49b
viditva satvāṃ jaravyādhipīditāṃ / IX, 65b
vivādaprāptāna duḥkhaṃ na śāmyati / IX, 28c

śaśisya saṃkrānti jale na vidyate / IX, 12c
śīlaṃ na rakṣeta śrutena mattaḥ / IX, 34b
śuddhī aśuddhīti ayaṃ vivādaḥ / IX, 28b
śuddhi aśuddhīti ime pi antā / IX, 27b
śruṇeyya dharmaṃ na ca tena manye / IX, 32b

sa āryamārgeṇa karotu kāryaṃ / IX, 24d
sa kleśamārasya vaśaṃ na gacchate / IX, 41c
sa dīrghagailānyaduḥkhena pīḍitaḥ / IX, 43c
sa bāla kāmeṣv atikāmalābhī / IX, 15c
sa mūḍha sattvaḥ pibituṃ tad icchati / IX, 21b
sa śīlahīno na prabhoti gacchituṃ / IX, 39c
sa hetu nirvāṇaphalasya prāptaye / IX, 37c
sacet punaḥ śīlamadena matto / IX, 35a
satkṛtya bālān parivarjayanti / IX, 48b
satvāṃś ca saṃtārayituṃ bhavārnavāt / IX,A b
sadā gaveṣanti parasya doṣāṃ / IX, 57c
samādhi bhāvetva spṛśanti bodhiṃ / IX, 64d
samenti sarpir yatha sarpimaṇḍe / IX, 52d
sarvajñinenā lokavināyakena / IX, 33b
sarveṇa sarvaṃ bhava sarva śūnyāḥ / IX, 47c
sahadharmikeno vacanena uktāḥ / IX, 51a
saṃsāradoṣāṇa apratyavekṣaṇā / IX, 53a
sā tatra rāgaṃ janayitva bālā / IX, 9c
sā putra jātaṃ ca mṛtaṃ ca paśyati / IX, 17b
sārārthikaḥ puruṣu vipāṭayeta / IX, 22b
sudurlabhaṃ labhya manuṣyalābhaṃ / IX, 54a
smṛter upasthāna kathāṃ kathetvā / IX, 29a
svapne tu vai roditu uccaśabdam / IX, 18b
svabhāvabhinnāḥ prakṛtīya bālā / IX, 50c
svabhāvaśūnyā tu nimittabhāvanā / IX, 11c
svabhāvaśūnyā sada sarvadharmāḥ / IX, 47a
svargātu hāniḥ kutu bodhi lapsyate / IX, 63d

)ha hitasmi kāle / C IX, 45d

hastīrathān aśvarathān vicitrān /	IX, 16b
hrade prasanne pratibimbu dṛśyate /	IX, 12b

rkun pos bzuṅ nas brdegs pa' de phyir ro /	G IX, 38d
skad cig tu ni sprin gyi dkyil 'khor snaṅ /	IX, 3b
skyes bu skom pas gduṅs śiṅ 'gro ba yis /	IX, 20b
skyes bu sad pa gyur nas mi mthoṅ ste /	IX, 15b

kha zas bzaṅ po gtsaṅ ma za mod kyi /	IX, 60b
khro ba'i zil gyis non ciṅ tshig rtsub smra /	IX, 42d
mkhas daṅ byis pa'i raṅ bźin chos ñid ni /	IX, 50b
mkhas pa dag ni mkhas pa'i skye bo daṅ	IX, 52c
mkhas pa' daṅ ni 'gro' bar mkhas par mthun /	G IX, 52c
mkhas pa byis pa dag daṅ mi 'grogs te /	IX, 49b
mkhas pa byis pa dag daṅ rtsod mi byed /	IX, 48a
mkhas pa byis pa dag la yid mi rton /	IX, 50a
mkhas pa dbus la'aṅ gnas par yod mi byed /	IX, 27d
mkhas pas 'di 'dra'i ñes pa rig nas ni /	IX, 63a
mkhas pas byis sba' 'di la' yid myi ches /	G IX, 50a
mkhas pas su ni byis sba' rnams myi bsten /	G IX, 49a
mkhas śiṅ rtogs pa blo gros ldan pa dag /	IX, 61a
mkhas śiṅ rtogs pa blo gros ldan pa ni /	IX, 60a
mkhas śiṅ śes pas su ni dregs pa spaṅs /	G IX, 30d
'khor ba'i ñes la' rab du ma' brtags śiṅ /	G IX, 53a
'khor ba'i ñes la so sor ma brtags te /	IX, 53a
'khro ba'i zil kis non pas rtsub par smra' /	G IX, 42d
'khro źiṅ ñes par sems la' yid myi ches /	G IX, 51b
'khros śiṅ kha' ṅan smras kyaṅ de myi 'khrug /	G IX, 41b

gaṅ gis bdag myed phuṅ po' bsgoms pa' la /	G IX, 41a
gaṅ gis phuṅ po bdag med rab brtags te /	IX, 41a
gaṅ dag śes rab chuṅ ṅu de sñems pa /	IX, 32c
gaṅ phyir 'di med nam yaṅ yod mi 'gyur /	IX, 26b
gaṅ la lus med lus su śes med pa /	IX, 25c
gal te bdag med chos la rab rtog ciṅ /	IX, 37a
gal te tshul khrims dregs pas de rgyags śiṅ /	IX, 35a
glu daṅ rol mo de bźin ṅu ba yaṅ /	IX, 14a
glu len smra daṅ rgod daṅ ṅu ba las /	IX, 13b
dge daṅ mi dge'i bya ba so sor 'byuṅ /	IX, 7b
'gro maṅ kun ni phuṅ po stoṅ par smra' /	G IX, 42a
'gro maṅ phuṅ po stoṅ par ston mod kyi /	IX, 42a
rga' daṅ śi daṅ nad kyis brdegs phyir ro /	G IX, 39d
rgyags pas dregs pa sdug bsṅal rab tu 'phel /	IX, 33c
rgyal ba'i chos ñid brjod du med pa daṅ /	IX, 66a
rgyal ba'i bu rnams dṅos po las su bsgom /	G IX, 47b
rgyal ba'i sras rnams dṅos po rnam par 'jig /	IX, 47b
rgyal bas bstan pa bden la sems pa myed /	G IX, 31d
rgyu des mye' ṅan 'da' ba'i 'bras bu thob /	G IX, 37c
rgyu gźan de dag źi bar 'gyur mi srid /	IX, 37d
sgom pa la ni mṅon par brtson mi byed /	IX, 46c
sgyu ma ji bźin rmi lam ji ltar bur /	IX, 11b
sgyu ma byed pa dag gis gzugs sprul te /	IX, 16a
sgra la dbyaṅs de nam yaṅ yod ma yin /	IX, 14c
sgra las sprin yig tu yaṅ 'phos pa med /	IX, 7c
bsgom pa' de la nan tan ma' byas te /	G IX, 46c

ṅo bo ñid kyis bems po luṅ ma bstan /	IX, 24b
mṅon du sdig pa' maṅ po rab du byas /	G IX, 40b

mṅon par ston pa 'di ni byis pa'i chos / IX, 51c
mṅon bar byed pa' 'di ni byis sba'i chos / G IX, 51c
sṅon mtha' ji bźin phyis kyaṅ de bźin te / IX, 4c

ci sñed chos maṅ po la źugs pas ni / G IX, 34a
ci ltar myi lus nad kyis ñon moṅs pa' / G IX, 43a
lce daṅ lus daṅ sems kyaṅ tshad ma min / IX, 23b

chu bos khyer ba skyes bus ṅes mthoṅ ste / IX, 5b
chu zla stoṅ pa gsog ste gzuṅ du med / IX, 19c
chu yi chu bur dag ni tha dad 'byuṅ / IX, 6b
chu yi phuṅ po 'di ni 'og tu 'gro / IX, 2b
chog ga'i don du sman pa' kund du tshol / G IX, 43d
chom rkun dag gis de bzuṅ bcom pa ltar / IX, 38d
chos kun rtag du ṅo' bo ñid kis stoṅ / G IX, 47a
chos kun mtshan ñid de 'drar śes par gyis / IX, 12d
chos thos kyaṅ ne de yis sems pa myed / G IX, 32b
chos daṅ ldan pa'i tshig tu smras na yaṅ / IX, 51a
chos rnams mñan ciṅ des ni mi sñems te / IX, 32b
chos rnams thams cad de bźin śes par gyis / IX, 1d;
2d; 4d; 5d; 6d; 7d; 8d; 10d; 11d; 13d;
14d; 15d; 16d; 17d; 19d; 20d; 21d; 22d
chos la' bdag myed gaṅ gis brtags nas su / G IX, 37a

ji sñed chos maṅ yoṅs su chub byas nas / IX, 34a
ji ltar rkun po rnams kyis myi gtses nas / G IX, 38a
ji ltar sṅon bźin phyis kyaṅ de bźin te / IX, 1c
ji ltar char pa'i thigs chen bab pa na / IX, 6a
ji ltar chu śiṅ rlon pa'i sdoṅ po la / IX, 22a
ji ltar bdag med de dag mi śes te / IX, 42b
ji ltar nam mkha' daṅ bar zla śar ba / IX, 12a
ji ltar sprin yig groṅ gźan bskur ba las / IX, 7a
ji ltar bar snaṅ cuṅ zad sprin med las / IX, 3a
ji ltar bu mo gźon nu'i rmi lam na / IX, 17a
ji ltar dbu ba maṅ po rdos pa dag / IX, 5a
ji ltar mi rgod stoṅ phrag maṅ po dag / IX, 40a
ji ltar mi dag chaṅ gis myos nas ni / IX, 8a
ji ltar mi dag nags ri'i khrod 'dugs nas / IX, 13a
ji ltar mi gtsaṅ ba daṅ mi gtsaṅ bźin / IX, 52b
ji ltar myi rgod stoṅ phrag maṅ po yis / G IX, 40a
ji ltar rmi lam na yaṅ 'dod bsten pa / IX, 15a
ji ltar smig rgyu dri za'i groṅ khyer daṅ / IX, 11a
ji ltar mtshan mo chu yi zla ba dag / IX, 19a
ji ltar yid la byas bźin gzugs brñan snaṅ / IX, 4b
ji ltar sos ka'i ñi ma phyed dus na / IX, 20a
ji srid du ni byis pa legs bsñen kyaṅ / IX, 49c
'jig rten gis ni tiṅ 'dzin cuṅ źig bsgoms / G IX, 36a
'jig rten thams cad nam mkhar gyur pa'i tshe / IX, 1b
'jig rten dag na tiṅ 'dzin sgom byed kyaṅ / IX, 36a
'jig rten 'di na ji sñed ci yod pa / IX, 2a
'jig rten 'dren pa thams cad mkhyen pa yis / IX, 33a

ñi tshe'i stoṅ pa mu stegs can dag gi / IX, 47d
ñin mtshan rnal 'byor la yaṅ mi brtson pas / IX, 56c
ñon moṅs bdud kyi dbaṅ du 'gro ma' yin / G IX, 41c

ñon moṅs bdud kyi dbaṅ du de mi 'gro /	IX, 41c
ñon moṅs bsam gtan byed pa sems pa myed /	G IX, 30c
rñed nas rnal 'byor mi brtson za źiṅ 'thuṅ /	IX, 59b
sñiṅ rje dag la gnas śiṅ dga' spyod daṅ /	IX, 64b
sñiṅ po 'dod phyir skyes bus de gśags kyaṅ /	IX, 22b
sñems pas myos pa de ni sdug bsṅal skye' /	G IX, 33c
tiṅ ṅe 'dzin bsgoms byaṅ chub reg par 'gyur /	IX, 64d
rta daṅ glaṅ po'i śiṅ rta sna tshogs byas /	IX, 16b
rtag tu chos kun raṅ bźin stoṅ pa ste /	IX, 47a
rtag tu gźan gyi ñes pa tshol źiṅ rtog /	IX, 57d
rtog can dag gi yod daṅ med ces bya /	IX, 26c
stoṅ pa' ñid śes pas ne de myi 'khrug /	G IX, 41d
stoṅ pa śes pa de la 'khrug pa med /	IX, 41d
stobs daṅ bsam gtan dbaṅ po kun rig nas /	IX, 46b
stobs daṅ bsam gtan dbaṅ po bsgrubs kyaṅ ni /	G IX, 46b
brtags pa' de yaṅ rab tu bsgoms na' ni /	G IX, 37b
thams cad gyis su ṅo bo thams cad stoṅ /	G IX, 47c
thog ma gaṅ las byuṅ bar śes par bya /	IX, 3c
thos pa maṅ pos de la skyob mi nus /	IX, 34d
thos pas rgyags śiṅ tshul khrims mi sruṅ na /	IX, 34b
'thun źiṅ 'byor pa mar daṅ sñiṅ khu bźin /	IX, 52d
daṅ źiṅ rñog pa med pa'i chu naṅ snaṅ /	IX, 19b
de lta'i ñes phyir byis pa rnams spaṅs te /	IX, 62c
de ltar spyod pa sdug bsṅal źi mi 'gyur /	IX, 26d
de dag kha zas ro źim bsod pa dag /	IX, 59a
de dag brtags nas gal te sgom byed na /	IX, 37b
de dag bdag gi tshul khrims ma mthoṅ bas /	IX, 56a
de dag 'di lta bu yi chos thos nas /	IX, 66c
de dag sdig pa'i grogs pos yoṅs zin pas /	IX, 55c
de dag sdig pa'i las la smod mi byed	IX, 56d
de dag phyir yaṅ dgra daṅ 'dra bar 'gyur /	IX, 49d
de dag la ni chags par mi 'gyur te /	IX, 60c
de dag la ni sñiṅ rje ñe bar 'jog /	IX, 61d
de dag la ni zas de gdug par 'gyur /	IX, 59c
de nas 'tsho ba med pas rab tu 'byuṅ /	IX, 54d
de ni bdag tu 'du śes gźig mi byed /	IX, 36b
de ni 'dus ma byas kyi rigs śes bya /	IX, 25d
de ni tshig tu mi smra ci'aṅ med /	IX, 57b
de ni yun riṅ nad kyis ñon moṅs pas /	IX, 43c
de ni yun riṅs nad kyis ñon moṅs ste /	G IX, 43c
de ni rlom sems maṅ po thams cad spaṅs /	IX, 29d
de phyir gñis ka'i mtha' ni rnam spaṅs nas /	IX, 27c
de phyir byaṅ chub tu ni 'tshaṅ rgya źiṅ /	IX,A a
de phyir mya ṅan 'da' ba'i lam 'dod pa /	IX, 24c
de bźin ṅa' yis bstan la' rab du byuṅ /	G IX, 46a
de bźin chos rnams thams cad śes par gyis /	IX, 3d
de bźin ñon moṅs sgo rnams du ma nas /	IX, 40c
de bźin ñon moṅs rnam pa' sgo maṅ pos /	G IX, 40c
de bźin sñan pa'i tshig gis ñer bsdus nas /	IX, 61c
de bźin bstan pa 'di la rab byuṅ ste /	IX, 46a
de bźin tshul khrims ñams pa rmoṅs pa'i mi /	IX, 39a
de bźin tshul khrims myed pa'i myi rmoṅs pa' /	G IX, 39a

de bźin gśegs pa mya ṅan 'das pa dag /	IX, 4a
de yaṅ kun mkhyen 'jig rten 'don mgon gyis /	G IX, 33b
de yaṅ dgra' 'dra' ba' ru 'gyur bar 'oṅ /	G IX, 49d
de yaṅ tshul khrims myo bas myos nas su /	G IX, 35a
de yi rkaṅ pa 'gro źiṅ rgyug ma nus /	IX, 38c
de yi rkaṅ pa' 'bros par myi nus pa' /	G IX, 38c
de yi ñon moṅs phyir yaṅ rab tu ldaṅ /	IX, 36c
de yi don śes pas ni yid myi ches /	G IX, 51d
de yi gzugs brñan daṅ ba'i mtshor snaṅ ste /	IX, 12b
de yis sñiṅ rje ñer bźag sbyar pa' ni /	G IX, 44c
de yis tshul khrims 'bras bu ma' lus gtugs /	G IX, 35c
de la ji ltar snaṅ ba gaṅ yaṅ med /	IX, 16c
de la sñiṅ rje rab tu ñer bźag ste /	IX, 65c
de la brtags na sñiṅ po yod mi snaṅ /	IX, 5c
de la brten nas brag cha 'byuṅ mod kyi /	IX, 14b
de la sdug bsṅal rtsa ba rnams par skye /	G IX, 32d
de la gnod pa byuṅ na byis pa dga' /	IX, 62b
de la byis pa byas pa gzo mi 'gyur /	IX, 58d
de la lus med lus su 'du śes med /	IX, 25b
de las ñon moṅs pa' ni slad du 'byuṅ /	G IX, 36c
des kyaṅ sñiṅ rje ñe bar bźag nas ni /	IX, 44c
des ni bdag du 'du śes ma bsgoms pas /	G IX, 36b
des ni 'phags pa'i lam gyis bya ba byos /	IX, 24d
don dam ldan pa'i gtam rnams ston par byed /	IX, 65d
don 'di rnam par rig pas yid mi rton /	IX, 51d
dran pa ñe bar gźag pa'i gtam byas te /	IX, 29a
dran ba ñe bar bźag pa'i gtam byas te /	G IX, 29a
dregs pa sdug bsṅal rtsa ba yin par bstan /	IX, 33b
bdag myed ci 'dra' ba' ne yoṅ myi śes /	G IX, 42b
bde bar gśegs pa'i bden pa su śes pa /	IX, 66b
bde bar gśegs pa'i bslab pa mi spyod de /	IX, 55d
bden pa mthoṅ la rlom sems gaṅ yaṅ med /	IX, 31c
bden pa bźi yi gtam rnams byas nas kyaṅ /	IX, 31a
bden ba mthoṅ ba nams kyaṅ sems pa' myed /	G IX, 31c
bden ba bźi rnams gtan du smras nas su /	G IX, 31a
'di lta' bu yi sman rnams gtaṅ phyird te /	G IX, 44d
'di ltar dbaṅ po 'di dag tshad min źiṅ /	IX, 24a
'di dag bdag la' gnod par sems pa' yin /	G IX, 48c
'dus byas dag las 'bros par 'dod mod kyi /	IX, 39b
'dus byas 'di las 'bros par 'dod kyaṅ ni /	G IX, 39b
'dod pa tshol ba'i phyir yaṅ śin tu rgyug /	IX, 9d
sdug bsṅal rtsa ba de ni dregs śes bstan /	G IX, 33a
na rga 'chi ba dag gis śin tu bcom /	IX, 39d
na ba 'tsho bar 'gyur ba'i sman mi 'thuṅ /	IX, 45b
naṅ daṅ phyi rol kun na sñiṅ po med /	IX, 22c
nad rnams gso ba'i phyir yaṅ sman pa btsal /	IX, 43d
nad pa de ñid kyis ni ñes pa yin /	IX, 45d
nad pa' gaṅ gis mos te gtoṅ myi btub /	G IX, 45b
nad pa' de ñid kyis su ni ñes par gyurd /	G IX, 45d
nan tan myed la' byaṅ chubs ga' la' yod /	G IX, 46d
nam źig 'jig rten khams 'di 'byuṅ ba daṅ /	IX, 1a
rnam pa du ma'i sgo nas sdigs pa byed /	IX, 40b
spyos śiṅ brgyad kyaṅ źum par mi 'gyur ba /	IX, 41b

phyi phyir de yis kun du btsal pa' daṅ /	G IX, 44a
phyi sa' daṅ ni phyis sar 'thun ba' bźin /	G IX, 52b
phyir yaṅ rgyen kyis sdug bsṅal bar ru 'gyur /	G IX, 35d
phyir yaṅ sdug bsṅal rab tu myoṅ bar 'gyur /	IX, 35d
'phags pa zaṅ ziṅ med pa'i bzod pa 'thob /	IX, 66d
'phags pa'i lam gyis su la ci źig bya /	IX, 23d
bal glaṅ phru gus rtsa ba ma dkrus bźin /	IX, 59d
bu pho byuṅ źiṅ śi ba des mthoṅ nas /	IX, 17b
bud med kha bźin brgyan pas bltas pa na /	IX, 9b
byaṅ chub thob par ga la 'gyur sñam ste /	IX, 63c
byaṅ chub dam pa rñed par dka' mi 'gyur /	IX,A d
byams pa la ni mkhas pa gnas par 'gyur /	IX, 64a
byuṅ nas dga' źiṅ śi nas mi dga' ltar /	IX, 17c
byuṅ nas źig ste chu yi chu bur med /	IX, 6c
byis pa gaṅ nas legs par 'oṅs źes smra /	IX, 61b
byis pa dag gi raṅ bźin rgyud rig nas /	IX, 49a
byis pa dag ni zas la chags gyur nas /	IX, 58a
byis pa dag ni ri mor byas nas spoṅ /	IX, 48b
byis pa dag ni sems gnas mi rñed ciṅ /	IX, 56b
byis pa daṅ ni byis par 'thun 'byor pa /	IX, 52a
byis pa de dag bcad ciṅ gtub par 'gyur /	IX, 53d
byis pa de ni de la chags bskyed nas /	IX, 9c
byis pa bdag ñid bden pa mthoṅ źes zer /	IX, 31b
byis pa bdag ñid lus la mṅon sum sñems /	IX, 29b
byis pa bdag ñid bsam gtan spyod yul smra /	IX, 30b
byis pa rnams daṅ nam yaṅ yoṅ mi sten /	IX, 63d
byis pa la ni gaṅ phan sñiṅ brtse ba /	IX, 62a
byis pa śin tu 'dod la chags śiṅ źen /	IX, 15c
byis pa'i chos la brten par yoṅ mi byed /	IX, 48d
byis pa'i raṅ bźin ṅaṅ tshul tha dad de /	IX, 50c
byis ba de dag bcad ciṅ gtub par 'jug /	G IX, 53d
byis ba'i ṅo bo ñid daṅ rgyud śes phyir /	G IX, 49b
byis ba'i raṅ bźin yoṅs kyis tha' dad de /	G IX, 50c
byis bas bdag gi lus ne khugs par sems /	G IX, 29b
byis bas smras pa bden ba bdag gis mthoṅ /	G IX, 31b
byis bas bsam gtan bdag gi spyod yul smras /	G IX, 30b
byis sba' daṅ ni ji srid riṅs bstend kyaṅ /	G IX, 49c
byis sba' rnams kyi chos ñid śes nas su /	G IX, 50b
byis sba' rnams daṅ byis sba'ar mthun bar 'gyur /	G IX, 52a
byis sba'i chos la' bstod par yoṅ myi byed /	G IX, 48d
brag cha thos kyaṅ snaṅ ba med pa ltar /	IX, 13c
dbaṅ po 'di dag gal te tshad yin na /	IX, 23c
dbul por gyur ciṅ nor yaṅ yod med de /	IX, 54c
'bras bu mya ṅan 'das thob rgyu de yin /	IX, 37c
ma chags bźin du za źiṅ rnal 'byor brtson /	IX, 60d
maṅ po thos pa' des ni skyabs myi nus /	G IX, 34c
maṅ du thos la brtson par mi byed na /	IX, 35b
maṅ du thos la' nan tan yaṅ myi byed /	G IX, 35b
mi rgod bźin du dge ba'i phyogs rnams 'joms /	IX, 40d
mi 'thob rab tu rñed dka' thob nas ni /	IX, 54a
mi dag na źiṅ lus ni sdug bsṅal te /	IX, 43a
mig daṅ rna ba sna yaṅ tshad ma min /	IX, 23a
mi bden chu ni 'thuṅ bar yod mi nus /	IX, 21c

mi źig chom rkun maṅ pos rab gtses nas /	IX, 38a
mi śes de dag gźan gyis brgal na yaṅ /	IX, 42c
me loṅ ṅos daṅ 'bru mar snod rnams la /	IX, 9a
mur 'dug rnams ni phyogs gcig stoṅ pa' 'o /	G IX, 47d
mya ṅan 'das pa'i chos la chos me de /	IX, 26a
mya ṅan med źi byaṅ chub des rtogs śiṅ /	IX, 65a
myi rgod kyis su dkar po'i skyabs bsad bźin /	G IX, 40d
myi śes de dag gźan gyis bskyod pa' daṅ /	G IX, 42c
myi sems pa' ni sdug bsṅal 'gog pa' yin /	G IX, 33d
rmoṅs pa de dag 'dod chags skyes pa ltar /	IX, 10c
sman 'di gtaṅ bar gyis źes smras pa daṅ /	IX, 44d
sman pa mkhas śiṅ rig pa des rñed de /	IX, 44b
sman pa' mkhas śiṅ śes pa' de nas rñed /	G IX, 44b
sman pa' daṅ ne sma'an la' ñes myed kyi /	G IX, 45c
sman pas ma lan sman gyis ma ñes te /	IX, 45c
sman maṅ bzaṅ źiṅ phaṅs pa des blaṅs nas /	IX, 45a
smig rgyu dag la chu yi phuṅ por mthoṅ /	IX, 20c
smig rgyu la yaṅ chu ni yod med na /	IX, 21a

gtsaṅ daṅ mi gtsaṅ 'di yaṅ mtha' yin te /	IX, 27b
gtsaṅ daṅ mi gtsaṅ 'di yaṅ rtsod pa yin /	IX, 28b
rtsa ba de las de yi sdug bsṅal 'phel /	IX, 32d
rtsod pa med par gyur pa sdug bsṅal 'gag /	IX, 28d
rtsod pa myed pas sdug bsṅal bgags pa yin /	G IX, 28d
rtsod par gyur pa sdug bsṅal źi mi 'gyur /	IX, 28c

tshul khrims ṅan pas gdug pa'i rgyud du 'gro /	G IX, 34d
tshul khrims 'chal pas ṅan 'gror de 'gro la /	IX, 34c
tshul khrims ñams pas de yaṅ 'bros mi nus /	IX, 39c
tshul khrims ñams pas 'bros par myi nus pa' /	G IX, 39c
tshul khrims 'bras bu ma lus zad nas ni /	IX, 35c
tshul khrims myi sruṅ ba ru thos pas myos /	G IX, 34b
tshul khrims sruṅ źiṅ de yis sñems mi bya /	IX, 32a
tshul khrims sruṅ bźin de yis sems pa myed /	G IX, 32a
mtshan ma sgom pa ṅo bo ñid kyis stoṅ /	IX, 11c
mtshuṅs spyod kyis su de la' smras pa' daṅ /	G IX, 51a
'tsho bar 'dod pas bros śiṅ 'gror brtsal na /	IX, 38b

źe sdaṅ sems kyis bdag gi druṅ 'oṅ źes /	IX, 48c
gźan gis su ni źi ba'i rgyur myi 'gyur /	G IX, 37d
bźin ni der yaṅ 'phos pa ma yin te /	IX, 10a

zas la tshod rig par ni mi byed de /	IX, 58b
zla ba chu yi naṅ du 'phos pa med /	IX, 12c
gzugs brñan la ni nam yaṅ bźin mi rñed /	IX, 10b
bzo yi gnas dag la ni mkhas ma gyur /	IX, 54b
'og tu ci 'drar steṅ du'aṅ de bźin te /	IX, 2c

yaṅ daṅ yaṅ ni de yis btsal ba daṅ /	IX, 44a
yaṅ mar daṅ ni mar du mthun ba' bźin /	G IX, 52d
yid mi ches daṅ źe sdaṅ khro ba dag /	IX, 51b
yod daṅ med ces bya ba gñi ga mtha' /	IX, 27a
yod daṅ medces bya ba rtsod pa ste /	IX, 28a

ri dags bźin du gcig bu dgon par gnas /	IX, 62d

rigs par mi brtson ga la mya ṅan 'da' /	IX, 46d
rim mgro' byas nas byis sba' yoṅs su spoṅ /	G IX, 48b

las kyi rnam par smin la mi 'jug ciṅ /	IX, 53b
las kyis rnam par smyin la' ma' źugs pa' /	G IX, 53b
lus daṅ sems ni śin tu mi sdom pa /	IX, 57a
lus la khugs par sems pa de yis ni /	G IX, 29c
lus la mṅon sum gyur pa rlom sems med /	IX, 29c
lus la sṅon gyi mtha' ma rab brtags na /	IX, 25a.
lo graṅs maṅ por res 'ga' ma thar ba /	IX, 43b
lo maṅs su yaṅ res 'ga' thar ma' myoṅ /	G IX, 43b
rlom sems med pa bden pa rgyal bas gsuṅs /	IX, 31d
rlom sems med pa sdug bsṅal 'gag par 'gyur /	IX, 33d

śes pas rtogs nas dregs pa rab tu spoṅ /	IX, 30d
śes pas su ni byis sba' daṅ myi rtsod /	G IX, 48a
śes rab chuṅ bas su ni de sems te /	G IX, 32c
śes rab dman bsten bdag ni mtho ris ñams /	IX, 63b
sa 'di kun tu 'khor sñam byed mod kyi /	IX, 8b
sa 'di 'gul źiṅ g.yos pa'aṅ med pa ltar /	IX, 8c
saṅs rgyas bsṅags pa'i mdo sde 'di zuṅ śig /	IX,A c
saṅs rgyas bstan 'dir de dag rab byuṅ nas /	IX, 55a
saṅs rgyas rnams kyi tshig la ma dad pas /	IX, 53c
saṅs rgyas bsod nams kyis ni zas rñed kyaṅ /	IX, 58c
su yis ñes pa ci byas brgal lo źes /	IX, 57c
sems can na rgas gzir bar rig nas ni /	IX, 65b
sems can rmoṅs pa de la 'thuṅ 'dod de /	IX, 21b
so so'i skye bo la ni mdza' ba med /	IX, 50d
so so'i sman mchog bzaṅ po kun bsdus na' /	G IX, 45a
so sor 'gro' ba' rnams daṅ mdza' ba' myed /	G IX, 50d
so sor bsam ba kun kyaṅ spaṅs ma yin /	G IX, 29d
srid pa kun la rtag tu btaṅ sñoms pa /	IX, 64c
srid pa thams cad yoṅ ye stoṅ pa ste /	IX, 47c
srid pa'i mtsho las sems can sgrol 'dod pas /	IX,A b
srog phyir ru ne de yaṅ 'bros par 'dod /	G IX, 38b
bsam gtan ñon moṅs med ciṅ rlom sems med /	IX, 30c
bsam gtan bźi dag gi yaṅ gtam byas nas /	IX, 30a
bsam gtan bźi yi gtam rnams byas nas su /	G IX, 30a

lhag spyod kyis ni tiṅ 'dzin 'dir bsgoms bźin /	IX, 36d
lhuṅ bzed chos gos dag la chags par 'gyur /	IX, 55b

u tra' kas su tiṅ 'dzin bsgoms bźin no /	G IX, 36d

Appendix C

A List of Middle Indic Forms

and Colophons of the Nepalese Manuscripts

A List of Middle Indic Forms

The following is a list of some of the Middle Indic forms occurring in the IXth chapter.. Reference is made to the sections A and B according to the line of occurrence, and to the verses by number and pāda. If there is no mention of a manuscript then the form is found in the text itself.

apamāṇa [apramāṇa]	24a **Q**
abhisaṃbuddhyaiyaṃ [°buddhyeyaṃ]	IX,A l. 4 **S**
amedhyaina [amedhyena]	52b **S**
araṇyai [araṇye]	62c **S**
ārduṃ [ārdraṃ]	22a **EMNOQ**
kathaitvā [kathetvā]	30a **Q**
kathaintī [kathenti]	65d **S**
kileśa/kileśu [kleśa]	36c **C**
kileśā [kleśā]	40c
klaiśā [kleśa]	30c **Q**
gāyaṣya [gāyeyya]	13b **Q**
gāyeṣya [gāyeyya]	13b **NO**
gāyaiṣya [gāyeyya]	13b **RS**
telapatre [taila°]	9a **N**
nirvāṇapathaina [°pathena]	24c **M**
prajñavān [prajñāvān]	IX,B (9) **C**
prāmāṇyu [prāmāṇu]	23ab
bālaiṣu [bāleṣu]	50a
bhaṇeṣya [bhaṇeyya]	13b **RS**
marditakaṇḍaka [°kaṇṭhaka]	IX,B (44) **EMNOQ**
mṛgaiva [mṛgeva]	62c **Q**
yenū [yena]	41a
yau [yo]	IX,A verse, pāda a **R**
rajaita [rajyeta]	IX,B l. 8 **RS**
raucadite [rodite]	14a **R**
vidyatai [vidyate]	21a **R**
śrotiya [śrotriya]	IX,B (41) **MQWXYZ**
se [sā/sa]	9c **R**
sau [yo]	IX,A verse, pāda a **S**
sau [so]	5c **Y**

Colophon of MS. **M** (B 93/5)

[Fol. 183]

Śrīmannaipālike varṣe hayāṣṭamunisaṃyute / caitramāseśite pakṣe dvitīyāyāṃ tithau śubhe / revatībhe śanervare / prajāsaukhyakare dine / śrīmat samādhirājoyaṃ saṃpūrṇṇam agamat tadā // yaḥ śrījayamunir nāmna śrīmahābuddhasevakaḥ / tenaivaṃ likhitā svārthaṃ samyak-sambodhikāminā // tasya puṇyaprabhāvena sarve lokā bhavantu te / bodhisatvā mahāsatvāḥ saddharmadhānakāḥ sadā // yad atra likhite puṇyaṃ pāṭhasvādhyāyane kṛte / tena puṇya-prabhāvena saṃbodhiṃ labhatāṃ jagat // mahābuddhaprasādena likhitoyaṃ mayāmudā / rakṣaṇīyo prayatnena sadaiva jinasevakaiḥ // yac chrutvā labhate kṣipraṃ saṃbodhiṃ jinasevakaḥ / bodhicaryī paripūrya nirvṛtipadasaṃvaraṃ // śrīmatsamādhirājoyaṃ bodhiratnākaro mabhān // śrotavyaṃ tat prapannena bodhiratnābhivaṃcchibhiḥ // // jinarājaṃ mahāvīraṃ sarvajñaṃ jñānadāyakaṃ / samyak siddhipradātāraṃ mahābauddhaṃ name sadā //

Colophon of MS. **Q** (B 94/1)

[Fol. 209]

Samvat 960 mti māghamāse śuklapakṣe ṣaṣṭamyā mahāpuṇyatithau aguśviṇinakṣatra śubhayoge yathākarṇṇamahotre āditya vārasare makrarāsigatosavitari meṣarāsigate candramasi // dānapati hataṣadeonani śrībhājudhaṃsiju, tasya bhāryyā viralakṣmi, putraśrījiodhaja tasya bhāryyā jñānlakṣmī putra śrī munirāja, thuti sakalayā saptavṛddhi paripūrṇṇa jaya māla jalo // śubham astu sarvvadā kṣamadhvaṃ // śubhaṃ //

Colophon of MS. **R** (B 94/4)

[Fol. 98]

Śrīśake 1816 śrī samvat 1951 nepālīyasaṃvat 1014 sāla miti mārga sudi roja śubhmaṃ //

Colphon of MS. O (B 94/6)

[Fol. 255]

Śreyostu samvat 964 miti vaiśāṣamāse śuklapakṣe, pūrṇṇamāsyāṃ tithau. svātinakṣetra, śūrayoge, bṛhaspativāra, thva kuhnu thva śrī 3 samādhirāja pustaka sidhayakā dīna juro // śubhaṃ // dānapati; śrīlalitāpūramahānagarayā; vakaṃvāhārayā; kāśyapagotra; kāyaṣṭa; naravirasiṃhayā dharmacitta utpatti juyāo; pitā dhanavirasiṃha; mātṛ gaṃgālakṣmi; nihmaṃ; devaṃgata juyāo; nihmaṃyā yānāmana; thva śrīsamādhirājapustaka cocakaṃ tayā julo / / śubhaṃ // naravīrasiṃha; kasya putra; mānavīrasiṃ; dvitṛyaputra; kṛṣṇaṃānasiṃ; tṛtīyaputra; kulamānasiṃ; bharyyā tejalakṣmī; thuti sakala parivārayāṃ dharmacitta utpatti juyāo thva pustaka dayakā julo // thvaguyā puṇyaṃ dānapatiyā; dhana; jana; guṇa; jñāna; saptavṛhiṃ paripūrṇṇa juyamāla; sāstrasa hlāko saphalya juyamāla jula śubhaṃ // // likhitaṃ mānadevasaskārita; śrī-cukravāhārayā; vajrācāryya; śrī tejadattana coyā julo // śubhaṃ // yadi suddham asuddaṃ vā mama doṣā na dīyate // śubham astu jagat //

Colophon of MS. S (C 43/3)

[Fol. 285]

yāvac candanapaṅkaśīti kiraṇe citra jate candramaḥ yāvat tuṅgatara // // ṅgabhaṃgaviśamaṃ nityāṭṭahāsaṃ surā / yāvan mandavakandara / suravareḥ śiṣṭo dare mandara / tāvat ātiṣṭhatu sarvatīrtha matharaṃ tāthāgataṃ ṇāṇanan // yetyā gatā iha surā suranāgayakṣāḥ gandharvakinnara nara śramanāya dhatmaṃ / rakṣantu te jagadidaṃ jinaśāsanañ ca dharmam munīndrakathitaṃ... (missing).

Colophon of MS. W (E 442/8)

[Fol. 315]

Śreyostu // acaladharaṇiraṃdhrais sammitebde, tapasyo, sita acalasutāyāṃ vāsare candraputre // dhanidharajivadhantyāṃ mīlitā bhāyudhamṣa jinamanasi yathā yat prāktanoktapratiṣṭhāṃ // // ata paraṃ paribhāṣā // saṃvat 917 phālguṇaśuklatṛtīyā budhavāra thva ṣuhnu cukravāhārayā śrīvajracāryya ratnasāgarajuna coyā dānapati lalitapattanadeśayā vaṃtāgṛhādhivāśita śākyavaṃśa śrībhājudhanuju mātā tadhimayaju, bhrāta dhanidharaju, juvadhaṃju thvati samuhana dharmmacitta juyāva dayokā juro //

Colophon of MS. Y (E 713/1)

[Fol. 183]

Nepālebde śaśicāṣṭarandhrai āṣāḍhamāse aśite ca pakṣe leṣyāmi khaṇḍaṃ ca samādhirāja suddham aśuddhaṃ mama doṣa nāsti //

Colophon of MS. F (E 643/2)

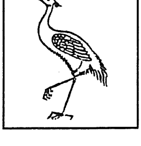
[Fol. 228]

Yosau dharma sugatagaditapaṭhe te bhakti bhāvān mātrāhī na katham api padaṃ pāda gāthākṣaraṃ vājikā doṣaiḥ pavanacaritaiḥ śleṣmadoṣapracārai pūyaṃ buddhā so bhavanagatāṃ bodhisatvā kṣamadhvāḥ // devadharmoyampravaramahāyānayāyināmparamopāśakaśrīvajācārya-siddhimunipramukhādiputrapautrasagaṇa parivārāṇān yatra puṇyan tad bhavatvācāryyo-pādhyāyamātāpitṛ pūrvagamanaṅgaṃ tvā sakalasatvarāśeranuttarajñānaphalaṃ prāptayo stu // // samvat 956 miti mārgaśilaśuklapūrṇṇamāsi rohininakṣetra śariścaravāra thva ṣunu śrīsamādhirāja sampurṇṇa yāna jula // leṣaka pāṭhakasya śubham bhūyāt // śubhaṃ // //

Colophon of MS. X (E 664/1)

[Fol. 195]

// Śrayostu // samvat 966 mti āṣādhamāsya kṛṣṇapakṣa dasmiyā puṇyatithauḥ kṛttikānakṣatareḥ gaṃdhayogeḥ saniścaravārasareḥ krarakatarasigate savitreḥ vṛṣarāsigate candramasiḥ thuti tithi vāra thva ṣunu saṃpūrṇṇa yānā dina jula śubhaṃ // likhitaṃ śuvarṇṇapanālimahānagaremaitrīpuramahāvihārevasthitaśrīvajācāryyaśrīṛddhinarasiṃhajulasāṃ śrīvākvajaosyārayā caranakamaleḥ śrī 3 akṣabhyas syāruyū caranakamaleḥ conā velasaḥ dharmmacitta utpatti juyāo thva samādhirājapustaka coyā jula thvayā puṇyanayā prabhāvenaḥ kāyavākcitta śuddhayā nimirttinaḥ dharmma artha kāma mokṣa lāya nimirttinaḥ janmajalāvyādhimṛtyuduḥkhabhaya sānta yāya nimirttinaḥ anuttarāyā samyaksambodhijñānarāyanimirttinaḥ thva saṃsāre vaye cyālaṣ prāṇi uddhāra yāyo nimirttinaḥ dasā kuśala pāpa hina yāya nimirttinaḥ daśakuśalapuṇya rāya nimirttinaḥ mama janaparivārakasya sarirapiḍāloga sānta juyamālaḥ grahe kutāṃgāre mahālakṣmī sthira yāya nimirttino catuṣaṣṭi vrahi pūrṇṇa yāya nimirttinaḥ catuṣaṣṭividyāraṃ pāraṃgato yāya nimirttinaḥ thva samādhirājapustaka coyā jula śubhaṃḥ // //



量無數不可思議過阿僧祇劫。爾時有佛。名無所有起如來應正遍知明行足善逝世間解無上士調御丈夫天人師佛世尊。出現於世。云何名爲無所有起如來應正遍知。童子。是佛生時上昇虛空。高七多羅樹。行於七步而作是言。一切諸法悉無所有。一切諸法悉無所有。其音遍滿三千大千世界。是時地神展轉相告至于①梵世。而作是言。是世界中有佛出世。號曰無所有起如來應正遍知。其初生時於虛空中行於七步。而作是言。一切諸法悉無所有。童子。以是因緣。其佛號曰無所有起。彼佛成正覺時。所有樹木叢林藥草皆出聲言。一切諸法悉無所有。童子。時彼世界所出諸聲皆亦說言。一切諸法悉無所有。童子。爾時無所有起如來所說法時。有一王子。名思惟大悲。形貌端正人所愛樂心行調柔。童子。爾時王子詣無所有起如來所。頂禮佛足右遶三匝退坐一面

爾時無所有起如來。知彼思惟大悲王子深心所樂。即爲說是一切諸法體性平等無戲論三昧。王子聞已得淨信心。以家非家出家爲道。剃除鬚髮被服袈裟。既出家已。於此三昧讀誦受持。廣爲他人分別顯示。以此善根。於二十劫不墮惡道。一一劫中值二億佛。過二十劫已得成佛道。號曰②善思義如來應正遍知明行足善逝世間解無上士調御丈夫天人師佛世尊。出現於世

③童子。汝當觀此三昧有是威力。能令菩薩招致阿耨多羅三藐三菩提。童子。菩薩摩訶薩當安住深忍法中。云何菩薩摩訶薩能安住深忍。童子。菩薩摩訶薩應當如實觀一切法猶如幻化如夢如野馬如④響如光影如水中月如虛空性。應如是知。童子。菩薩摩訶薩若如實觀一切法如幻化如夢如野馬如響如光影如水中月如虛空性者。是名菩薩摩訶薩安住深忍。若成就深忍菩薩。於染法不染。瞋法不瞋。癡法不癡。何以故。是菩薩不見於法亦無所得。不見染者不見染事不見染業。不見瞋者不見瞋事不見瞋業。不見癡者不見癡事不見癡業。菩薩摩訶薩於如是法。悉無所見亦無所得。謂⑤若染若瞋若癡。是菩薩以無所見故。即無所染無瞋無癡。是菩薩如實無染無瞋無癡無顚倒心故。得名爲定。名無戲論。名到彼岸。名爲陸地。名到安隱。名到無畏。名爲清涼。名爲持戒。名爲智者。名爲慧者。名爲福德。名爲神足。名爲憶念。名爲持者。名黠慧者。名爲去者。名慚愧者。名信義者。名頭陀功德者。名不著女色者。名無染著者。名應供者。名漏盡者。名無煩惱自在者。名心解脫者。名慧解脫者。名調伏者。名曰大龍。名所作已辦。名更無所作。名捨重擔。名逮得己利。名盡諸有結。名依正教心善解脫。名到一切心自在岸。名爲沙門。名婆羅門。名沐浴者。名已渡者。名明了者。名爲聞者。名爲佛子。名爲釋子。名除棘刺⑥者。⑦名⑧度坑塹者。名拔毒箭者。名無熱者。名無塵埃者。名爲比丘無覆纏者。名爲丈夫。名善丈夫。名勝丈夫。名大丈夫。名師子丈夫。名大龍丈夫。名牛王丈夫。名善調丈夫。名勇健丈夫。名荷負丈夫。名精進丈夫。名兒丈夫。名如花丈夫。名遊花丈夫。名分陀利丈夫。名調御丈夫。名月丈夫。名日丈夫。名作業丈夫。名兩足中上。名盡智邊。名多聞中勝。名已修梵行。名所作究竟。名一切惡不染。爾時世尊。說偈頌曰

1 劫盡災壞時　世界⑨豁然空
如前後亦爾　喻諸法亦然
2 觀世間起作　悉住於水上
如下上亦爾　諸法亦復然
3 如虛空無雲　忽然起⑩陰曀
知從何所出　諸法亦復然
4 如來涅槃後　思想覩佛形
如初後亦爾　諸法亦復然
5 猶如水聚沫　暴流之所漂
觀之無堅實　諸法亦復然
6 如天雨水上　各各有泡起
隨生尋散滅　諸法亦復然
20 譬如春日中　陽光所焚炙
陽焰狀如水　諸法亦復然
22 如濕芭蕉樹　人⑪折求其堅
內外不得實　諸法亦復然
16 如幻作多身　謂男女象馬
是相非眞實　諸法亦復然
17 譬如有童女　夜臥夢產子
生欣死憂感　諸法亦復然
15 如人夢行婬　寤已無所見
愚愛終無得　諸法亦復然
12 如淨虛空月　影現於清池

①梵世＝梵天【三】　②善思義. Suvicintitārtha, 義＝議【宋】【宮】　③以下梵第九品. Gambhīradharma-kṣānti.　④響＝嚮【宮】　⑤〔若染〕－【宮】　⑥(名拔坑塹)十者【宋】【宮】　⑦〔名〕－【宋】　⑧度＝渡【三】　⑨豁＝廓【三】【宮】，遍【聖】　⑩陰曀＝陰翳【宮】　⑪折＝析【元】【明】

非月形入水　諸法亦復然
9 如人自好憙　執鏡照其面
鏡像不可得　諸法亦復然
21 見野馬如水　愚者欲趣飲
無實可救渴　諸法亦復然
13 如人在山谷　歌①哭言笑響
聞聲不可得　諸法亦復然
7 如②謗教諸國　善惡由之行
非言教至彼　諸法亦復然
8 如人飲酒醉　見地悉迴轉
其實未曾動　諸法亦復然
26 緣起法無有　無有更不有
分別有無者　是則苦不滅
27 28 於有無分別　淨不淨諍論
遠離是二邊　智者住中道
25 觀彼先際身　於身無身想
若能如是知　即是無為性
23 眼耳鼻無限　舌身意亦然
於根分③別者　聖道則無用
24 於諸根無限　體頑空無記
欲希涅槃樂　應修聖道業
29 演說四念處　愚④者身證慢
身證則無慢　能離諸慢故
30 演說於四禪　愚謂得禪行
滅惑人無慢　慈觀斷慢故
31 演說四真諦　愚者謂見諦
見實則無慢　世尊如是說
34 雖廣讀衆經　恃多聞毀禁
多聞非能救　破戒地獄苦

35 自恃持戒慢　而不學多聞
持戒報盡已　還復受諸苦
32 多聞與持戒　二俱不自恃
恃慢薄福人　由是起衆苦
33 慢為衆苦本　諸導師所說
有慢苦增長　離之則苦滅
36 雖修世三昧　而不離我想
其過還復起　猶如優陀迦
37 若修彼無我　於中生欣樂
是涅槃樂因　非⑤感世間法
38 如彼衆賊圍　為命欲逃避
無足不能走　便為賊所殺
39 如是癡毀禁　欲出離世間
無戒不堪去　為老病死殺
40 如壯執⑥刃賊　劫掠害諸方
煩惱亦如是　害衆生善根
42 多人說陰空　不知陰無我
若問陰有無　⑦輩覺瞋⑧言對
41 若知陰無我　聞罵心不瞋
有⑨或繫屬魔　悟空無忿怒
43 如人患身病　多年苦逼惱
是病⑩經時久　求醫欲⑪治療
44 是人數推訪　便遇得良師
醫愍授好藥　汝服則⑫令差
45 是人得妙藥　不服病不愈
非是醫藥咎　當知病者過
46 於此法出家　讀誦道品教
行修不相應　何能得解脫
47 諸法體性空　佛子觀是事

一切有悉空　外道空少分
48 智不與愚競　勇猛應捨離
若罵不念報　愚法汝勿嫌
49 智不愚往返　善知其性習
雖復共相親　後必成怨嫉
50 智不與愚密　知其志不堅
體性自破壞　凡愚則無友
51 若⑬問如法語　毀戒者不欣
無因起瞋覆　當知是愚人
52 愚者與愚合　如糞與糞和
智智同一處　猶二醍⑭醐合
53 不觀世間過　因果不信入
於佛語無信　在世被離墜
54 貧窮無財物　不活求出家
55 我法出家已　衣鉢極慳著
彼近惡知識　毀破我禁戒
56 不自觀己行　其心無安住
晝夜住非宜　作惡無有厭
57 身心恒放逸　口常說麁鄙
恒伺他愆過　覓便向人說
自覆己瑕⑮疵　深是愚癡相
58 愚者貪嗜食　不能知節量
因佛得飲食　都無反報心
59 得上妙甘饍　不應於其法
反為食所害　如象食泥藕
60 種種上味饌　智者雖食之
根寂靜無貪　如法⑯簡擇⑰飡
61 雖有聰智人　慰愚問從來
於彼無親戀　但起悲愍心

①笑＝失【聖】　②謗＝傍【宋】【元】【明】【宮】　③別＝局【三】【宮】【聖】　④者＝謂【三】【宮】　⑤感＝惑【三】【宮】　⑥刃＝刀【三】【宮】【聖】　⑦輩＝類【聖】　⑧言對＝對言【三】【宮】　⑨或＝惑【三】【宮】【聖】　⑩經＝逕【聖】　⑪治＝苦【三】【宮】　⑫令＝命【聖】　⑬問＝聞【三】【宮】　⑭醐＝湖【聖】　⑮疵＝玼【三】【宮】【聖】　⑯簡＝揀【元】【明】　⑰飡＝餐【明】

62 智者恒利忍　愚反爲衰損
我見是過已　獨處空如鹿
63 智者見是過　不與愚共俱
若與往來者　失天況菩提
64 智者恒住悲　住慈與喜合
常捨一切有　修定證菩提
65 悟道除憂怖　見人老死逼
於彼起悲愍　發言合眞義
66 若人知佛法　離言說聖諦
若聞是法者　得離食婬愛

❶童子。以是義故。欲得成就堅固行菩薩應如是學。何以故。童子。堅固行菩薩得阿耨多羅三藐三菩提。則爲不難。何況此三昧也。爾時月光童子白佛言。希有世尊如來應正遍知。善能說此堅固之行。爲入此三昧法。善說善建立一切菩薩所學。乃是一切如來行處。尚非聲聞辟支佛地。何況外道。世尊。我今當住是堅固行。何以故。我欲如佛所學。我今欲學。我欲知彼阿耨多羅三藐三菩提故。我欲破壞於魔波旬及其眷屬。我欲脫一切❷衆生苦。唯願如來及比丘僧幷諸眷屬。明受我請。爲悲愍我故。如來爾時及比丘僧默然許受。月光童子明日請食爲護彼故。❸時爾月光童子。旣蒙如來許受供已。歡喜*踊躍深自慶幸。卽從坐起偏袒右❹臂。頂禮佛足右遶三匝辭退而❺去

爾時月光童子。向王舍城還至家中。到已卽於其夜❻辦種種無量無數勝味飮食。於王舍❼大城一切諸處。悉懸繒綵散種種花竪幢幡蓋。燒衆名香施諸帳幕。掃治街巷除却瓦礫。於四衢道灑令清淨。散栴檀末雜寶遍布。復散種種花種種寶花。間錯其地猶如彩畫。又以無量種種莊嚴彫飾城郭。其城一切周遍已有優鉢羅花。拘物陀花。鉢頭摩花。❽分陀利花。於其家內。純以牛頭栴檀用塗其宅。以種種莊嚴張諸寶帳。爲佛世尊設上味食。是時童子作如是等莊嚴城郭街巷舍宅。*辦諸供具一夜之中悉備足已。至明淸旦。與八十那由他菩薩。阿逸多菩薩以爲上首。其名曰觀世音菩薩。大勢至菩薩。香象菩薩。寶幢菩薩。難勝菩薩。文殊師利童子菩薩。勇健軍菩薩。妙臂菩薩。寶花菩薩。不虛現菩薩。如是等菩薩摩訶薩。於餘菩薩而爲上首。與如是等大菩薩衆前後圍遶。出王舍大城往如來所。更整衣服。頭面作禮。右遶三匝白佛言。世尊。食時旣至所設已辦。願垂臨❾顧入王舍城。至我室內哀受我供

爾時世尊於中前時。著衣持鉢。與大比丘滿百千❿人⓫菩薩摩訶薩⓬無量百千億那由他。天龍夜叉乾闥婆阿修羅迦樓羅緊那羅摩睺羅伽等。無量百千而設供養。恭敬讚歎。佛大威力。佛大神足。佛大變現。佛大威儀。放百千萬億那由他光。作百千種伎樂。雨種種天花。爲受月光童子供故入王舍城。佛以久集無量善根。以右千輻輪足蹈城門閫。時現種種神變未曾有事。諸佛如來若入城時。法皆如是現其神變。汝今善聽當爲汝說。佛入城時所有神德。說偈頌曰

大仙入王城　輪足蹈門閫
⓭威力動大地　衆生咸歡喜
諸乏飮食者　遠離飢渴患
其身皆飽滿　由佛履閫故
聾盲瘖瘂躄　貧窮薄福等
諸根悉⓮全具　由佛履閫故
閻羅界餓鬼　食膿唾屎尿
悉得天味食　由佛履閫故
諸山及寶山　種種林花果
曲躬悉迴向　由佛履閫故
大海城邑聚　地皆六種動
不逼惱衆生　由佛履閫故
人天鳩槃等　歡喜住空中
爲佛持寶蓋　發大菩提心
諸音樂不擊　自然出妙聲
衆人皆歡喜　由佛履閫故
百千萬億樹　向佛具花果
無量天住空　所設非人供
百千諸牛王　獸⓯王師子吼
象馬悉歸禮　由佛履閫故
國中諸大王　見十力世尊
導師勝妙色　歡喜而頂禮
餘人心喜讚　或散諸妙花
合十指爪掌　稱佛爲大悲
或散諸瓔珞　金⓰鎖⓱渠臂印
或散師子⓲絛　發大菩提心
女人奉金鬘　又女散面花
或解金瓔珞　乳面手嚴具
或有散金花　及諸嚴身具

❶以下梵第十品. Purapraveśa.　❷〔衆生〕－【聖】【宮】　❸時爾＝爾時【聖】　❹臂＝肩【明】　❺去＋（月燈三昧經第）【元】　❻辦＝辯【聖】*　❼大＝火【聖】
❽分＝芬【明】　❾顧＝願【元】　❿人＝萬億那由他未俱【三】【宮】　⓫〔菩薩摩訶薩〕－【元】【明】【宮】　⓬〔無量〕－【宮】　⓭威＝或【聖】　⓮全＝合【三】【宮】
⓯王＝主【聖】　⓰鎖＝瑣【聖】　⓱渠＝璖【宮】，璖【元】【明】　⓲絛＝條【元】【明】

A	=	Tun Huang MS., Pelliot 621
B	=	Berlin manuscripts of the Kanjur
Bh1	=	1st Bhāvanākrama
Bh2	=	2nd Bhāvanākrama
Bh3	=	3rd Bhāvanākrama
C	=	Gilgit MS.
Ca	=	Catuḥśataka-ṭīkā (Derge)
Chin.	=	Chinese translation
D	=	*Sanskrit:* Dutt's edition of *SR*. *Tibetan:* Derge Kanjur/Tanjur
Da,b,c	=	Dutt's MSS. A,B,C.
Dg	=	Dgoṅs gcig yig cha
E	=	NGMPP E 3/2
F	=	NGMPP E 643/2
G	=	Tun Huang MS., Pelliot 620
Gr	=	Grönbold, Ṣaḍ-Aṅga-Yoga
H	=	Tun Huang MS., Tib J 195
Jp	=	de Jong, Critical Notes
K	=	Commentary, **Kd** = Derge, **Kc** = Cone, **Kn** = Narthang, **Kp** = Peking
Kr	=	Rim gyis 'jug pa'i sgom don
L	=	Lhasa Kanjur
Li	=	Lithang Kanjur
M	=	NGMPP B 93/5
Ma	=	Matsunami's edition of the *SR*, Chapters 1-7.
Mā	=	Madyhamakāvatāra
Mk	=	Madhyamakālaṃkāra
Mo	=	Mongolian translation
N	=	*Sanskrit:* NGMPP B 94/5 *Tibetan:* Narthang Tanjur
O	=	NGMPP B 94/6
Oz	=	Ṅes don phyag rgya chen po'i sgom rim
P	=	Peking Kanjur/Tanjur
Pa	=	Pañjika
Pm	=	Prasannapadā, edition by J. May
Pp	=	MMK, Poussin
Q	=	NGMPP B 94/1
R	=	NGMPP B 94/4
Re	=	Régamey's 3 Chapters
Rp	=	Madhyamakaratnapradīpa
S	=	NGMPP C 43/3
Sa	=	*SR* edition by Sarat Chandra Das
Śb	=	Śikṣāsamuccaya, edition by Bendall
T	=	Tog Palace Kanjur
Ta	=	Tattvasārasaṃgraha
V	=	*SR* edition by Vaidya, **Va,b,c** = MSS. used by Vaidya
Vp	=	Prasannapadā, edition by Vaidya
Vs	=	Śikṣāsamuccaya, edition by Vaidya
W	=	NGMPP E 442/8
X	=	NGMPP E 664/1
Y	=	NGMPP E 713/1
Yc	=	Bstan sñiṅ yig cha
Yu	=	Yuktiṣaṣṭikāvṛtti
Z	=	NGMPP B 93/4
Zd	=	MDZOD BDUN, vol. I